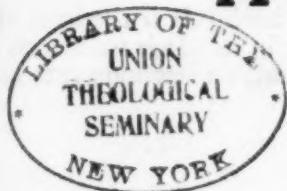


The **CHRISTIAN CENTURY**

A Journal of Religion



EDITORIALS:

Is the Sermon Sacrosanct?

The Federal Council on Prohibition

HAS DRY ENFORCEMENT COLLAPSED?

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The Sense of Hearing

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EDITORIAL

"Preacher Stealing"—
What Is It?

IS THERE SUCH A THING as preacher-stealing? If so, how can it be recognized? And how prevented? The Baltimore Sun thinks that such a practice exists. It believes that the Fifth avenue Presbyterian church of New York city, in trying to induce Dr. Harris E. Kirk to become its minister, is acting the part of would-be thief. "We do not hesitate," says this influential Maryland newspaper, "on the part of the community as well as on behalf of Dr. Kirk's congregation, to express the hope that Dr. Kirk will not regard the call to New York as a call from God, but simply as a compliment which he can courteously decline. . . . It is, to say the least, exceedingly bad taste, exceedingly ill-bred, for one church to try to carry off the beloved pastor of another church. We are not in favor of many new laws, but 'there ought to be a law' against pastoral stealing. A church which wants another church's pastor should be compelled to make an affidavit that he is the only man who can save it from the devil. The eighth commandment ought to apply to church calls as well as gold watches and other property." The pastor as a piece of church property is an unusual conception, but the question thus raised by the Sun is worth considering. Just what should be the recognized ethics in a matter of this kind? Dr. Kirk has been in Baltimore for more than twenty years. The New York church feels that his message is one peculiarly needed in its particular community at the present time. Is it, nevertheless, to be debarred from placing its call before Dr. Kirk because of the bonds which, by reason of his

long service, bind him to his present congregation? If this is stealing, are ministers to spend their lives in the pulpits which they enter on graduation from theological seminary?

Is Prohibition Enforcement Out of Politics?

BERT MORGAN, federal prohibition enforcement director for Indiana, has been dismissed. Morgan has held the confidence of all the drys in his district. The church people, the W. C. T. U., and the Anti-Saloon league, have found him honest, energetic, capable. The research department of the Federal Council of churches reported Indiana as one of the best states in the union in the enforcement of the prohibition law. Why is Morgan out? There seems to be only one answer: Senator Jim Watson. Watson tried to get Morgan's scalp several months ago. His efforts were defeated by the emphatic protests of church folk and prohibitionists. But the senator, who plays the party patronage game with an intensity and finesse achieved by few politicians, has kept on the trail. Now he has his victim. Morgan's successor spent his first day in Indiana closeted with Watson. All this in the first month of the Andrews' regime ushered in with such a fanfare as the end of politics in the prohibition enforcement unit! All this when we are told that the administration is making its supreme effort to show that it can enforce the law! All this when we are gravely assured that the alliance between cheap politics and the dry force is a thing of the past! It is exactly this sort of abuse which the report of the Federal Council aims to hit. As long as

this goes on, honest prohibition law enforcement hasn't a ghost of a chance. If Senator Watson and party wheelhorses of his ilk are allowed to get away with this kind of thing, the prohibitionists might as well settle down to allow the dry law to become a dead letter.

Abolitionist or Pacifist?

IT IS TO BE HOPED that every reader of *The Christian Century* has read with care the communication which appeared on September 17 under the title "Abolition of War or Absolute Pacifism." It was time to have the issue stated. The statement could hardly have been made in better spirit or with more pungency than it was on this occasion. The three signers of the document are nationally known for their loyalty to the search for a socialized kingdom of God. They have resurrected a fine old name—abolitionist—and placed it in contrast with a fine new name—pacifist. They believe the course of the absolute pacifist to be fraught with national danger, moral insensitiveness, and logical compromise. They are at one with the pacifist in the end to be attained, a warless world. Until an international order guaranteeing peace has been set up, however, they believe it wrong for the Christian citizen to refuse to participate in a war in which his country engages. "The pacifist," say these signers, "should be persistent, intelligent and resourceful in arousing public action for a change of the law, but should not flout the law. The first is a process of good citizenship. The second is a process of anarchy and ends in doing wrong that good may come of it." They suggest three kinds of war in which participation is a Christian duty: fighting for the oppressed, for justice, or in defense of country. They admit the right of the conscientious objector, but argue that the exercise of conscience in such a matter as military service is "warranted only under the greatest extremity." As is apt to be the case with such declarations, this communication raises more questions than it answers. Who is to do the distinguishing between wars? The government always has an official interpretation of a war. Our war with Spain, for example, was officially a war to free the oppressed. There are few serious historians who regard it in that light today, but that was the interpretation under which our troops were sent into action. And one who rejects this official interpretation is more quickly established as a traitor—to use the term which the three signers appear most to dread—than one who raises moral scruples against military service under any conditions.

Does This Proposal Buttress the State?

AGAIN, AT WHAT POINT does the division between the abolitionist and the pacifist come? The pacifist believes the method of war futile and wrong; so do these abolitionists. The pacifist believes that a conscience which condemns a war has a right to refuse personal service in that war; so do the abolitionists. The pacifist is for the building of a world order of peace; so is the abolitionist. Apparently, the break comes when

the pacifist sets all wars outside the pale of his participation; the abolitionist would reserve the right of private judgment for individual wars as they arise. But does this really solve the difficulty that all must admit lies in the present relation of the demands of the state to the conscience of the citizen? If the citizen has the right to question and reject the judgment of the state at any point, is there more than a difference in degree between the obedience of the pacifist who has settled the war question, so far as he is himself concerned, once and for all, and the obedience of the abolitionist who approaches each fresh demand with the uncertainty of "Will I or won't I?" If the danger of anarchy is the issue, as this communication suggests, will the stability of the state be more shaken to know that a certain portion of its citizenry will take a definite and determined course in the event of war, or not to know what its citizens will do? After all, is the abolitionist meeting the issue, or is he doing anything more than postponing it? To be concrete, the secretary of state has recently issued a note to Mexico which hardly falls short of an ultimatum. The policy suggested in Mr. Kellogg's note leads, if followed to its conclusion, to war. If that war should come, would the abolitionists regard it as one of the "extremities" in which they would be justified in refusing to support the government? If they did so, would their action be more or less provocative of public disorder than that of the pacifists who have already made their decision?

Why is Saklatvala Dangerous?

OUR SECRETARY OF STATE has managed to make a front-page feature of Mr. Shapurji Saklatvala, an Indian Parsee who represents an English constituency in the house of commons. He bids fair this time to give unlimited publicity to a real communist, and not to a mere republican, as his predecessor did in the case of Count Karolyi. Mr. Saklatvala had signified his intention of attending the meeting of the Interparliamentary Union which is to convene in Washington this month. The union has no official standing. It is a pleasant excuse for a junket by members and former members of the legislative bodies of the world. Its former sessions have attracted little attention. It is not likely that the approaching gathering will prove of great consequence. Mr. Saklatvala, as a member of the British parliament, was fully eligible to attend. Certain Tory members, who also had the price of the voyage and had accepted invitations, were reported to be so outraged by the decision of their communist colleague to go along that they withdrew from the English delegation. Now Mr. Kellogg has fixed matters up for them by withdrawing the American visa on Mr. Saklatvala's passport. Outside of occasional sketches and references in *Punch* we have heard very little of Mr. Saklatvala. He must be a man of some force to induce a British constituency to elect him, an outlander and a communist, as its representative. His radicalism in parliament seems to have been largely confined to attacks on British policy in India, a topic on which there is room for

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difference of opinion. What harm such a man could do, no matter what he might single-handed try to preach while in this country, is beyond conjecture. But this nervous shadow-dancing in the presence of lone radicals will, if persisted in, finally bring many Americans to the point of wondering whether our institutions are really as strong as we have thought them. Mr. Borah, as on other occasions, stands in this instance not only for the better traditions of our history, but for common-sense.

France and Spain Foster World Unrest

FOR GENERATIONS it has been the tradition among the European nations that they should possess "colonies" in some part of the world. These were intended less for the relief of pressure from overpopulation than for such exploitation as their natural products invited. Pursuing this policy the home lands have enriched themselves by the production and importation of the materials to be obtained from Asia, Africa and the islands. The theory that went along with this practice and justified it was the inferiority of the races which lived in these colonies, and their rightful subordination to the European states that happened to control them. In some instances, by kindly relations and fair dealings, the people of these regions have enjoyed advantages that could not otherwise have come to them. But in most instances they have been treated as inferiors, and practically as serfs, existing only for the profit of the governing power. France and Spain have both held colonies in northern Africa, the Spanish possessions being about the last of the once world-wide empire of Charles and Ferdinand. But these Moroccan peoples have caught something of the spirit of self-determination resulting from the war. They desire to live their own lives and provide their own government. Pride of possession and national dignity forbid the French and Spanish governments from taking the wise policy of liberation. Hence the war now going on with varying successes on either side. Ultimately this vast Mohammedan population of northern Africa will secure its freedom. The European states are fighting against destiny in attempting to retain them as subordinate provinces. Meantime such wars deepen the hostility of all the tinted races against the white man, and make certain the common feeling of resentment not only among Mohammedans but among all nonchristians.

Who Profiteered on Home Building?

WE CAME OUT OF THE WAR with a dearth of homes. In 1918 we built only a little more than one-third as many houses as in 1914. The past three or four years has seen a great building boom, and, because the need was great, at a greatly increased cost to home buyers. There has been much loose talk about labor cost being responsible for the high cost of home building. The fact that labor costs run only from one-fifth to one-fourth

of the total cost of building an average home makes it a subordinate matter. But now comes a study by the department of labor at Washington showing that labor has fared as badly as the home builder himself. Between 1915 and 1920 labor's share in the total cost of building fell 11 per cent, while the cost of materials increased by the same percentage. In 1919 materials had increased by 118 per cent over 1914, but wages had increased by only 42 per cent. The year following materials went on up to an increase of 187 per cent but wages climbed to only 93 per cent over pre-war rates. In 1922 the break between materials and wages was even, at an increase of 83 per cent, and at the end of 1924 wages stood a little over double the wages of pre-war times and materials at a little less than double. Now that the deficit in building is largely recouped, wages will no doubt follow prices downward. Over the entire ten year period wages in the building trades advanced by 58 per cent, so the wage earner has a right to the margin in his favor for some time in the future. When the balance is struck he will still be behind, because he fell far behind in the lean years and only forged ahead when the period of prosperous building was about to come to its end. The cost of things, in abnormal times, goes on seven-league boots while the average of wages trudges along in brogans. The working-man pays when costs rise, and he pays again when deflation brings less work. In the first case the increased cost of living outruns increases in wages, and in the second he shoulders the loss of employment.

Coal and the European Hope of Peace

IN SPITE OF THE EFFORT in the English press to be certain of England's advantages over Germany in the matter of coal competition, there crops out a note of concern. England has one-third of the shipping trade of the world. A large factor in making this possible is that on their return trips, the vessels bringing in foodstuffs and raw materials to the islands can supplement their cargo of manufactured goods, which take up much less space, with coal. Recently on account of the English labor trouble at the mines, England's output of coal for export has been reduced at an alarming rate, with no well-founded promise of early recovery. Her trade is thereby crippled at a serious point. Germany, on the other hand, has been steadily increasing her output by leaps and bounds. Although the grade of her coal is inferior to England's, the coal harder to mine, and the distance from pit to port much greater, she has already effected economy schemes that make her consumption of coal per capita and per unit of industrial production much less than in pre-war days. But there is more than tonnage to consider. As a result of the activities of chemists and scientists, valuable by-products have been obtained from the lignite, of which Germany is producing such enormous quantities. The briquettes are now made so clean and hard that they are being used in many of the best houses and offices in place of black coal. This is another factor that adds large bulk to Germany's export of black coal.

With the well-known German efficiency, what is to prevent lower rail and canal rates that, together with the shorter distances to points of destination, will make Germany the dangerously strong competitor in this pillar of her trade that England so feared and resented before 1914? In our efforts to insure peace, we must take care that these buried monsters of trade rivalry do not persist in digging their way out of the grave and again assume world proportions.

The Federal Council on Prohibition

AS WAS TO BE EXPECTED the wet press hailed the report of the research department of the Federal Council on law enforcement as a repudiation on the part of the churches of their former prohibition convictions and as offering conclusive evidence of the failure of prohibition. Stung by this exploitation of the report on the part of the wets some prominent prohibitionists have rushed into print with intemperate denunciations of the report for the alleged comfort it gives to the opponents of the prohibition cause. Readers of *The Christian Century* have an especial advantage in getting at the pith of the report through the special articles by Mr. Johnson, its author, now appearing in our columns.

It is quite evident that the controversy which has developed in the public press in regard to this report has not done it justice. The wet press can certainly find no proof here for its contention that the failure of prohibition is conclusively revealed. But it must be admitted that the report does reveal conditions the existence of which friends of prohibition have hitherto been unwilling to admit. The fact is that the whole prohibition situation has become involved in the psychology of warfare. As in the day of war between nations communiques are issued from opposing headquarters calculated to strengthen the morale of the fighting forces and to undermine the strength of the enemy. Perhaps that is inevitable and to a certain extent even justifiable in a struggle for social betterment. But meanwhile it is quite evident the whole of the truth is not revealed by this kind of strategy. Propaganda is countered with propaganda without unbiased search for all of the facts.

Just what is it that the report has revealed that has given so much satisfaction to the wets and so much disquiet to the prohibitionists? Briefly it is that social and vital statistics point to a phenomenal improvement in social welfare in the first few years of prohibition enforcement and a gradual decline beginning in 1920 and 1921. On the whole the statistics are still very favorable to prohibition when the total years since the passage of the eighteenth amendment are compared with a like number of years previous to it. But what the prohibition protagonists have not been admitting, chiefly because they lumped all the years that followed

the Volstead act, and what the federal council report clearly reveals is that there has been a definite loss after the immediate marked gains of 1918 and 1919.

The crime statistics are typical in this respect. The total arrests per thousand of population in 185 cities of the United States were 91, 84, and 94 in 1919-21 as compared with an average of 105 preceding prohibition. But in 1922 and 1923 they rose to 106 and 118. The total number of arrests for intoxication dropped to 60 per thousand in 1919 as compared with an average of 117 before prohibition, but they have been rising until they reached 87 in 1923. Statistics on alcoholic diseases and other similar social factors reveal a striking similarity of trend generally beginning with the year 1921.

In other words, we are better off in almost every respect than we were before prohibition, but the idea that prohibition is gradually gaining ground seems to be an illusion. One great battle was won but many skirmishes seem to have been lost since that initial victory. It might be well to add that most statistics have not only tended to obscure this alarming trend in the last few years but have also failed to reveal that the general progress in the country at large is not matched by conditions in our large metropolitan centers.

There seems to have been an inclination both on the part of the governmental prohibition authorities and the non-official enforcement agencies to obscure discouraging facts in the interest of creating a psychology of victory. Such a tendency is natural enough and may have been altogether unconscious; but it is dangerous nevertheless. Strategists who belittle the peril of the battle in order to strengthen the morale of their troops are running tremendous risks. Battles may be won in that way but they may also be lost. After all it is a poor soldier who loses courage merely because the battle is for the moment running against him. If he is sure of the justice of his cause he will fight for it not because he expects an easy victory but because he believes the cause to be worthy of even a drawn-out struggle.

We take it for granted that an impressive majority of American citizens are still thoroughly committed to the gigantic social experiment which the eighteenth amendment represents. As we read of the ravages of alcohol in European and other countries we become more and more convinced that it would be a calamity not only for America but for the world if we revealed any inclination to abandon the struggle to defeat alcohol while there is any hope for an ultimate victory. In a social experiment so vast as this one we have no right to expect final success in any short period of time. It may require the education of generations before we will finally succeed.

Meanwhile it must be admitted that the minority which opposes prohibition is so concentrated in certain areas as to constitute a majority there. In such areas nullification is an imminent danger, for laws can only be enforced when majorities observe them. No police scheme can be devised to enforce laws against major-

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ties. The sanction of public opinion is more powerful than any law, and in such matters local sanctions are more powerful than national ones. What the farmers in Nebraska think and say is of small relevancy if the majority of the citizens of Pittsburgh fail to express social disapproval against the prohibition violator. The majority of American citizens undoubtedly favor the enfranchisement of the Negro but that does not make the fifteenth amendment effective in the southland where local opinion sanctions disfranchisement.

The element in the situation which gives encouragement is the fact that violations have become popular in the large urban centers not altogether because of the pressure of public opinion but because violation was fairly easy. Police measures in specific cases of violation were unavailing as long as the liquor supply was not dried up at its sources. There are four such sources which really count—bonded warehouses, industrial alcohol plants, breweries and illicit importations. Mr. Johnson's report shows very clearly that no determined or effective effort has been made to dry up these sources. It is quite possible that the present situation will change very quickly if a way can be found to deal with these sources effectively. The strategy of General Andrews is precisely in this direction. He has revealed energy in essaying his task and it must be gratefully recorded that President Coolidge is giving the task of enforcement more honest support than the presidents who have preceded him. The next two years may therefore bring about a turn in the battle.

It must be admitted that this hope of success is slightly dimmed by the experiences of General Andrews since he has assumed charge of the enforcement machinery. It will be remembered that he hoped to secure big business executives to take control of his regional headquarters, and expected through their ability and integrity to usher in a new day in the enforcement problem. His hopes have been thoroughly disappointed. The personnel which he was finally forced to accept differed only in the slightest degree from that with which Commissioner Haynes had been working. The politicians, whom General Andrews tried to defy, seem to have accomplished their will with him pretty thoroughly. Their henchmen are back in office. Nevertheless there is a new spirit behind the whole enforcement task and a better strategy in the fight.

This coming winter may therefore become the crucial period in the attempt to turn the tide against the wholesale violations of the law. It is well for every friend of prohibition to know that no easy task faces us. Mr. Johnson charges the churches with neglecting their educational program since prohibition has gone into effect. No doubt all the agencies interested in temperance have made the mistake of being too politically minded and therefore trusting police measures of enforcement alone when they should have encouraged observance. It will be necessary for citizens to keep an eye on the government and to insist that an honest and thorough effort be made to enforce the law, but meanwhile it is quite

obvious that the problem is finally not one of enforcement but of observance and must therefore yield to educational rather than police measures.

But whether the task be to force a reluctant or at any rate ponderous government machine to do the bidding of the majority or to educate an obstreperous minority there is no real advantage in ignorance. The Federal Council has done the constructive thing in dragging the facts out into the light. For whether at the immediate moment the battle be going well or ill, there is an immense access of courage to the fighter who can be sure of the ground on which he stands.

Stockholm

WITH THAT GIFT of happy phrase so conspicuously his, Mr. Shillito, writing in the British Weekly, has said, "The fact of the conference was its significance." This is likely to be the general judgment. Certainly there was nothing in the long-winded generalizations adopted as resolutions to give the Stockholm gathering a lasting remembrance. If Stockholm is to have meaning in the future as Nicea has had meaning—a prophecy Dr. Hough has dared to suggest—it will never be for the same reason. Nicea is remembered for a document; the documents of Stockholm were dead before they had been given to the public. The conference in this respect provided a striking illustration of the tendency of churchly bodies, when failing to agree on any vital program of action, to fall back into platitudinous garrulities.

There was, however, an inescapable impressiveness in the composition of the conference. It came as near fulfilling its title of "universal" as any Christian gathering of the last six hundred years. It is well nowadays to observe the presence of ecclesiastics from the eastern churches at such a meeting with some measure of reserve. The communions of the Greek rite are in such dire need of political and material support that their response to approaches from without may easily be appraised at too high a value. The fact remains that the easterners were at Stockholm. And with them were at least some few members of the rising Christian churches of the orient. There is meaning, and hope, in the fact that the disorganization of the world is driving the churches together, at least to the extent of making them willing to consider in common their programs of action.

It is easy, of course, to be cynical about even this. It does not appear like a very great achievement that the churches of Jesus Christ should have reached the point where, with one notable exception, their representatives are willing to meet together. The church's claim to be the divinely appointed agent of the spiritual unity of mankind cannot be said to be authenticating itself with any great speed when, nineteen hundred years after Calvary, it is matter for congratulation that one group of Christians should be willing to hold fellowship with another. But thus to view Stockholm is to be blind to the real accomplishment it represented. The fact is that the main branches of the Christian church have been attempting their mission with almost no regard for one another. Stockholm showed that the threat of

world catastrophe has convinced most of them of the folly of that course. In the presence of needs that stagger comprehension and mock faith the churches are being forced together. It was the significance of Stockholm that it showed this process under way.

But the fact of the conference was not its only significance. Nor, it is likely to appear, was this its main significance. The conference might have met without leaving any deposit of hope for the future. That it did not do so was due to its objects of interest. Remember the varieties of churchmanship that were at Stockholm. There were the oriental churches, which have been largely concerned with establishing their separateness from nonchristian communities. There were the eastern churches, which have guarded with a marvelous tenacity the rites of an ancient and highly symbolized worship. There were the state churches of Europe, which have stood for a national religious nurture in which order and doctrine should be alike guaranteed. And there were the endless varieties of denominationalism, which have tried to witness to every sort of religious testimony, ranging from the necessity for certain forms of baptism to the peculiar sacredness of certain hours of worship. Yet when this religious hodge-podge found itself in Stockholm it was able to find an immediate community of interest in a few easily defined lines of effort.

Only a casual acquaintance with other efforts at Christian reunion is needed to know how fundamentally Stockholm differed at this point from Lambeth and every enterprise of the kind, all the way back to the council of Constance. A careful reviewer of the address made at the opening by Dr. Arthur Judson Brown said that he held the object of the conference to be the consolidation of Christ's redemptive work. But the conference gave definition to that object by centering its attention on five main topics: The church and economic and industrial problems; the church and social and moral problems; the church and international relations; the church and Christian education, and cooperative and federative efforts among the churches. Some courageous things were said on all these topics. Yet it is not of supreme importance what was said. It is enough to make Stockholm memorable that, by the year 1925, an overwhelming majority of Christian communions have been ready to say, "We have reached the point where we seek a basis of understanding, and we seek it in these fields, for these are the issues that matter most."

Surely if Christian unity is to be achieved, or even approximated, this is the most hopeful way of approach. There are many different ways that are being stressed to bring about Christian oneness. Rome has been holding a holy year, which has been only another way of emphasizing the Roman demand that Christian unity grow out of the acceptance of the primacy of the bishop of Rome. The patriarch of Constantinople announces an ecumenical conference to be held next year. The conference on faith and order has been at last announced for 1927. But none of these essays, emphasizing as they do the dominance of dogma, have in them as much of the stuff of reality as the conference which has just adjourned at Stockholm. It is still a debatable question as to whether the welfare of mankind depends on Chris-

tians thinking together; it is as clear as day that the welfare of mankind depends on Christians acting together.

Is the Sermon Sacrosanct?

THE LISTENER'S COMMENTS on the twenty-five sermons now in process of appearing in these pages has quickened the critical interest with which those sermons are being followed. The reactions of our readers have been pronounced and various, ranging all the way from gratitude and appreciation to harsh and ill-tempered protest against the candid expression of the Listener's opinion. The Listener was given full freedom to use our editorial columns in presenting without constraint his reflections after reading each sermon. He was not put under any bonds to say merely felicitous things which signified nothing, but instructed to express in an honest spirit whatever thoughts the sermon prompted in his mind. That he has done so in all delicacy and, indeed, in a reverent and kindly spirit, we believe any fair reader of his words must admit. Of the vituperative criticisms of his statements, those samples which have been given to our readers in the correspondence department show clearly that the writers were prompted by a certain theological animus which blinded them to the real thing the Listener was saying and to the constructive purpose by which he has been consistently actuated.

Such critics, seizing passionately upon the occasional adverse opinions or suggestions of the Listener, have exaggerated them into undue and unjust proportion, imputing to him a theological partisanship which his own treatment of the various types of sermons from the beginning of the series adequately refutes. If any reader will sit down with the entire series of the Listener's comments before him, and read them consecutively, he will be impressed, we believe, with the catholic and sympathetic approach which our contributor is making to the sermons of America's twenty-five most distinguished preachers. It will be evident that the note he responds to with most enthusiasm is the evangelical note, the note which presents the Christian gospel as the unique power for human redemption both in personal experience and in the social order. However disputable his few adverse criticisms may be, in any reader's opinion, the main current of his interpretation has been one of reverent and worshipful understanding, a temper and quality which any unspoiled and earnest preacher might well covet in all his listeners.

That some ministers do not concede to the pew the salutary right of discrimination in listening to a sermon is made clear by the very large correspondence we have received. We have regarded it as a wholesome thing to publish a few of the most extreme letters in order to reveal a state of mind which it is well for our public and the ministry itself to take into account. Considerations of literary taste would perhaps have consigned these to the waste-basket with the large number of letters of like tenor which have found their way to that

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indispensable adjunct of the editorial sanctum. But considerations of editorial realism move us in this matter, as in all others, to give space to expressions of opinion or emotion quite opposite to those which characterize the contributed articles and editorials appearing in these pages. It is only thus, we believe, that a periodical determined to hold itself close to realities can define its own task and commend its constructive efforts to its public.

Readers of these harsh letters appearing in our correspondence section must have been led by them into two important channels of reflection. One of these is the observation we have already suggested as to the mental astigmatism with which our present day theological controversy has smitten the eyes of a certain type of partisan, making him unable to see in a piece of writing anything at all save those statements which he thinks betray a narrow partisanship on the part of the writer. This mental state is a moral state also, and is one of the most deplorable results of the bitter controversy into which our present day religious discussion has fallen. Minds that ought to meet, simply cannot meet under these conditions. We deeply believe that between the Listener and his most passionate critics—even such as apply the wildest and most vulgar epithets to this paper because it allows space to the Listener's reflections—there is a body of agreement compared to which any specific differences of opinion on a particular sermon are as the dust of the balance. Yet the possibility of intellectual fellowship wherein mind may meet with mind in constructive give and take, is rendered impossible by the alienation due to suspicion and irrational hostility. This, we say, is a deplorable fact; but being a fact, it is salutary that it find expression in our columns as a measure of the task which editors and Christian leaders must reckon with.

The other reflection prompted by this correspondence arises in the form of an interrogation. Is the sermon sacrosanct? Is it to be listened to in sheer docility, accepted as the earnest effort of a man of God, praised with felicitous unction whether the hearer has been really edified or not; or is it rightly subject to discriminating consideration as to its truth, its matters of fact, its adequacy as a real gospel for those who hear it? Through the many letters we have received in criticism of our publishing the Listener's comments there has run this conception that a sermon is something above discriminating analysis and assessment, that if the Listener could not speak in terms of unqualified praise he should not have been allowed to speak at all. From letters of this class, we select one which makes this point of view explicit.

"I am writing this as a protest against the Listener for his criticisms of the sermons of the twenty-five 'best preachers' now appearing in your columns. It is true some of your readers have recommended your 'courage' but their commendation doesn't excuse you in your excessive folly. It is not courage you exercise but foolhardiness. Real courage would cause you to be magnanimous and charitable enough to overlook the faults, if any there be, of these men of God. . . .

I think I know how they feel. These men are human beings. I am sure those against whom your unkind criticisms have been lodged feel that their confidence has been outrageously betrayed. And no gentleman will betray a confidence.

"If I were one of those whose sermon is yet to appear I certainly would demand its return by first post. I would not allow any set of editors to trick me and get away with it. Your criticisms have not been constructive. No good or righteous purpose is served thereby. Your readers have a right to look to your journal for those constructive forces that will enable them to properly interpret Jehovah's message to their souls; and we feel cheated and robbed of our rightful heritage by your unkind and unchristian and ungentlemanly criticisms. In the name of justice to them and common decency for yourselves you should hold your peace."

That this letter fairly interprets—though with the exaggeration and ineptness of language with which this style of protest clothes itself—a widespread conception of the mood in which sermons should be heard, there can be no doubt. A sermon is a thing above the level where critical assessments may be applied; the preacher derives his message from God; the hearer who suggests errors or inadequacy is profaning a holy thing.

There are many angles from which it would be instructive to consider this point of view. At the present moment it is possible for us to consider it from one angle only, that is the effect such an attitude has on the preacher himself. We believe it is profoundly unwholesome. For the preacher to live in an atmosphere of uncritical adulation, sanctified by the presupposition that the sermon is not amenable to the judgments which an intelligent society passes upon the work of teachers, artists and other leaders of public action, is to put him in an artificial relation to his task and his community and subject him to a temptation which the human nature in him can only with the greatest effort resist. Moreover it removes from him one of the most potent stimuli for growth toward an adequate preaching ministry. There are ample grounds for the belief that American preaching, taken by and large, is today at the lowest ebb in point of authority and adequacy which it has reached in modern times. There are, of course, many factors to be taken into account in explanation of this condition; with these our present thesis has nothing to do. But it is certain that a prime essential of reform and recovery in this most vital means of grace is that ministers themselves and the sermon-hearing public shall bring the sermon forth from its position of special privilege and subject it to the same reverent and constructive analysis and judgment as we give to any other earnest moral utterance.

The virile and unspoiled preacher will welcome such an attitude on the part of his public. He will refuse to be hedged about with the presuppositions of dignity and awe which make his sermon a thing sacrosanct. The quality not only of his Christian grace but of his manly character is tested by the way he reacts to the free but sympathetic play of criticisms and estimates of his public message. We recall the pathetic case of a minister whose whole career had moved in the atmosphere of praise and uncritical approval. He accepted a call to the pulpit of a congregation whose people were

by social temperament unaccustomed to such blind adulation, and the poor man literally came near losing his pulpit power. When his leading parishioners discovered by some lucky chance what ailed their minister, they quietly passed the word around, with the result that a kind of systematic flattery, unctuous and sincere enough, no doubt, was regularly meted out to their pastor following his weekly efforts.

Opposite to this, as the oak is opposite to the lily, is the spirit of a preacher like Dr. John Timothy Stone. The Listener's comment on his sermon was particularly frank, and it has aroused more protesting contrariety of opinion than anything our contributor has said. Without either justifying or neutralizing the judgment of the Listener on this particular sermon, we desire to pass on to our readers a letter which Dr. Stone has addressed to his friendly but candid critic.

TO THE LISTENER:

The issue of the paper containing my sermon sent to The Christian Century, and also that containing a few comments and counter-letters of comments, reached me a day or two ago upon my return from an extended trip. I want to send you my letter together with others which you have received.

I thank you heartily for your frank and honest expression. It will help me to try to do more helpful work in the pulpit. I agree with you that the sermon is not worth much, although I think it is a fair sample of my work. My heart and thought were in it when delivered, but this did not show, nor did it seem to contain what a sermon on such a great theme should contain. Such marvelous truth as the theme embodies and such a splendid congregation should inspire one's best. I have often wondered why the people come.

I shall try to measure up more fully, but constantly feel my own inadequacy and failure. As ministers, our lives are all *too busy* for the high quality of pulpit work which our great gospel and the faithfulness of our people warrant. I shall aim higher for Christ, and the world, in my pulpit. The multiplicity of other demands and the complexity of pastoral duties is no excuse for other than the highest, finest work in the pulpit. It is hard to put "first things first" as to the pulpit, but it is a minister's only course if he is to build up his people in holy things and wield power in the community for Christ.

One estimate of the church here you have overlooked. Although many of wealth and position make up our constituency, it is also true that more than fifty percent of our membership and average congregation are daily wage earners and represent the average working people of our city. They, too, deserve and should have the best.

God has given me (why I do not know) a field of large service here and whether I can measure up to the highest pulpit power I do not know, but your help will assist me in an honest effort and I again thank you.

JOHN TIMOTHY STONE.

In our judgment this is one of the most revealing human documents we have ever received. It shows us a great man. There is not a touch of sarcasm in this letter. Nor is it tainted with the slightest hint of mock humility. There are a number of "alibis" which in this case the preacher could have set up to show that this sermon was not representative of his week in and week out ministry; to not one does he make appeal. Occupying a position at the very top of ecclesiastical and pulpit power in American Christianity, he declines to advance

a single argument in his own defense. The exacting duties of his enormous parish which a man of lesser moral stature would use as excuses are swept aside by Dr. Stone as no excuse at all for him. Not for a moment does he suggest that his sermon is a privileged production and that he is entitled to the protection of its sacrosanctity. In words which cannot be taken save at their obvious face value he thanks the Listener for his "frank and honest expression," and declares that "it will help me to try to do more helpful work in the pulpit."

Here is a preacher unsoftened and unspoiled by his success—a success under conditions which would alloy with wordly pride and false professionalism the Christian character of weaker men. We like to offer the Listener's comments on the twenty-five sermons by America's most influential preachers as a reverent, constructive, and sympathetic critique, composed in no spirit of infallibility, but with a desire to strengthen and to greater the religious leadership of this land. And we like to offer Dr. Stone's reaction as a self-expression by which a truly great man discloses, albeit, unawarely, the secret of his greatness.

The Detour A Parable of Safed the Sage

OF WHAT IS HIDDEN under the Hood of an Automobile I am the most ignorant of all the sons of Adam, neither would I willingly learn. But I know a good list of friends of mine who have Automobiles, and I help to keep them Generous by riding with them in their Cars.

Now I rode with one of these friends, and we were Hitting the Turf at a fairly good clip, when we beheld a sign that said, Detour. And we Detoured.

And that was a rough and rocky road that we had to take and it put us back about the space of One Hour.

And I went to hear a man make a speech, and he was getting on fairly well, when he flagged himself and made a Detour. For he thought of an Illustration, which, however, did not illustrate, and he told it, and wandered about quite a bit before he got back on the Main Traveled Road again.

And then he was stepping on the gas and going on well, when he said, Permit a personal experience. And then he made another Detour. And he wandered farther and farther from the way that was on the Map.

And by that time most of his hearers had forgotten what was the main road, and were yawning and looking at their Watches.

And I said unto him in mine heart, Old fellow, thou hast acquired the Detour habit, and it is a bad one. If thou wishest to get anywhere in thy Discourse, and keep any considerable number of thy congregation following thy smoke, thou wilt need to make a prompt and permanent recovery from the Detour infirmity.

For the children of Israel might have gotten into the Land of Promise in about One Summer, but they made a Detour, and were Forty Years in the Wilderness, and most of them got out of Gas and got Punctures and stayed there.

The Sense of Hearing

By Charles R. Brown

He that hath ears to hear, let him hear.—Matt. 11:15.

HOW MANY OF YOU, I wonder, have ears? I do not mean these things on the sides of our heads—so far as I can see from here we are all equipped with two apiece. They will take care of acoustic vibrations, translating them into terms of personal consciousness. I am thinking of something more important than all that; the Master was, too, when he said, "He that hath ears to hear, let him hear." I am thinking about a full-fledged, well-rounded sense of hearing, which is quite another thing.

We can all hear eighty thousand people yelling at a football game in the Yale bowl. We can all hear a brass band moving down the street playing one of Sousa's best. We can all hear the roar of the stamp mill crushing the gold out of the quartz. But there are other sounds more significant than all that noise. Can you also hear those voices which speak from a deeper level? Let me ask you to listen for those other voices as they speak in the quiet of this hour. There are three of them.

I.

First, the voice from within! However it came about, there is something in each one of us which says "ought" and "must." It says: "This is the way, walk in it! This line of action would be wrong, spurn it!" The origin of this sense of right and wrong is not easily traced. Its psychological beginnings are lost in the dim past. But it is there. It has not been left out of any normal human life. Can you hear that voice? Do you hear it as clearly and as steadily as you ever did, or are you getting "hard of hearing," as we say, in the moral realm? Alas, for the man who puts the silencer on that voice! The man who turns a deaf ear to its commands will reach the point, by and by, where they will cease to trouble him and he will find himself morally deaf and morally dead.

How would you define this voice from within which we call conscience? Here is a definition given by a philosopher, and I know of none better: "Conscience is the soul's sense of right and wrong as regards its motives." It has to do with the purposes and intents of each man's heart. The form and content of an action are to be determined in the light of reason and experience, but the purpose of each man's life is declared by that voice from within. He knows whether he means to do right or to do wrong, to help or to harm, to do God's will or to do something else of his own choosing. Touching the intent of each life, the court of conscience is a court of last appeal. Any man who does not know whether he wants to do right or not is a moral idiot.

Here then is the real Mount Sinai, not away yonder in Arabia, but inside! It speaks always in the imperative mood—"Thou shalt": "Thou shalt not." When the boy Christ stood in the presence of the

doctors, the voice from within bade him say: "I must be about my Father's business." When Martin Luther faced the powers of church and state urging him to repent under threat of the direst penalties, it was the voice from within which bade him say: "Here I stand! God help me, I cannot otherwise!" He had put his hand to the plow and he would not turn back until he had laid open a clean, straight furrow across the religious life of a continent. When William Lloyd Garrison faced the mob in the streets of Boston which was howling him down and threatening to lynch him for advocating the abolition of slavery, it was the voice from within which made him say: "I am in earnest; I will not retract; I will not equivocate and I will be heard." Thus conscience makes heroes or cowards of us all, according to the set of our sails.

The voice from within is a mighty thing; it makes and shapes the destinies of men and of nations. It works righteousness and subdues kingdoms; it changes weakness into strength and turns back the armies of evil. It laughs at the violence of fire and scorns the edge of the sword. Gravitation, steam, electricity, all these mighty forms of energy have their place, but they are the servants not the masters of human life. "Have dominion over them all," God said to man at the start—they are here to serve his ends! But man, made in the likeness of God, the only created being, so far as we know, with capacity for spiritual fellowship with his Maker, is set to rule. And when he hearkens to that voice within, his strength is as the strength of ten because his heart is pure. The most stubborn fact that statesmen or military despots have to deal with is that might of conscience where it becomes crystallized into the moral sentiments of a race.

It was the austere morality of Cromwell's army which made it so terrible in the eyes of the enemy. The soldiers who made up that army of Ironsides, according to the testimony of Macaulay, of Goldwin Smith, of John Morley and of other historians who touch upon that period, became the wonder of the world for their moral integrity no less than for their heroic valor. They took scripture texts for their countersigns; they sang the hymns of the faith for their battle cries; and when they marched against the most renowned battalions of Europe, somehow no opposing force was able to stand before them. The voice from within, heard and heeded, clothes any life with power from on high.

What a tragic thing then for any man to feel himself becoming morally deaf! Men can live without eyes, without ears, without the sense of smell. They do in all the lands of earth. No man can live without the sense of right and wrong. There are men who are trying to do it, but they are dead. They are as dead as Lazarus. They are deader than Lazarus was, because they have been dead longer. In fact, all the statements made

about Lazarus in the Bible could be made about them. It is a terrible thing to have five senses but to be without the sense of right and wrong. When a man no longer feels the sting of pain in doing wrong, he is atrophied at the top. He is no longer a man—he is a corpse.

Here is a story told by a well-known Frenchman. He was not a theologian, but an artist. He had studied life along the boulevards of Paris. He shows us a man who had been in prison nineteen years. The man escaped and under an assumed name he made a fresh start. He became prosperous and happy. He was the mayor of the city where he lived. He was using his wealth to minister to the needs of the unfortunate. One day another man, who strongly resembled him in personal appearance, was arrested and brought into court. The officials said that this man was "Jean Valjean" (which was the former convict's name), and they were about to send him to the galleys for having broken jail. Then the question came to the real Jean Valjean, "Shall I allow the law to take its course, or shall I tell them that I am the escaped convict and suffer the consequences? Would it be right for me to give up this honor and prosperity which I have won by heroic effort? Would it be right for me to leave these needy people, whom I am helping, to their fate? This other old man will soon die anyway—had I not best live on in freedom as a generous public benefactor, rather than go to prison again as Jean Valjean?" He reasoned it all out and decided that it would be best to let the old man go to the galleys in his stead. "Then," the author says, "there came a loud burst of hideous laughter from within." It was cruel, mocking laughter; it was the soul laughing at itself in the hour of its defeat. He could not endure it—he went to the courthouse and proclaimed himself Jean Valjean. And then his soul, which had been walking in darkness through those strange, hard hours, saw a great light.

Take heed, then, how ye hear! Listen at the doors of your own soul for that voice from within which tells you what you are! It is a glorious thing when it can be said of a man, "He hath a peace above all earthly dignities, a still and quiet conscience." If you are aware of any dullness at that point, if the still small voice within seems to be losing its resonance, then take prompt measures for your own relief. Go straight to him who placed his fingers in the ears of a deaf man in Galilee saying, "Be opened!" He still opens the eyes of the blind, unstops the ears of the deaf and causes the souls of men to live.

II

In the second place, there is the voice from without! No man liveth unto himself—he cannot if he would. "We are all members one of another," in a certain domestic and social, political and economic solidarity. If one member suffers, other members suffer with it. "The head cannot say to the foot"—the highest cannot say to the lowest—"I have no need of you." We are shipmates on a common voyage. We are messmates at a common board. We are set here to learn the high

art of living together—we cannot live at all on any other terms.

It is imperative therefore that every man should be able to hear what his fellows are saying with their lips and with their lives. He will have a lonesome time if he lacks that power; his life will become as barren as a sand pile. Artemas Ward said that he was once sent for the winter into a logging camp in the Maine woods with a gang of forty men. The other thirty-nine were Norwegians who spoke no English. "That fact," he said, "threw them a good deal together; and it also threw me a good deal together for I could not speak Norwegian." Any one who cannot understand the hopes and fears, the needs and interests of his fellows, is in for a lonesome winter.

Here is a realm of being which lies deeper than acoustic vibrations! It takes mind, heart, soul to hear the best of anything. How much does any one hear of that which is uttered when he is physically present? How much of a lecture on Browning, or on Greek art, on chemistry or the French revolution or the Christian religion? He is there but how much does he hear? It all depends. Men get as they bring. How much does he bring in the way of perception, appreciation, capacity to make response? If he lacks mind, heart and soul to enter into the deeper meaning of that which is being uttered, he might just as well be off in the Maine woods with those thirty-nine Norwegians.

SOCIAL DEAFNESS

You are constantly meeting people who are thus cut off. Well-to-do people who cannot understand the language or the longings of the poor! Women of leisure and culture who can scarcely exchange a half dozen sentences with women who work for their livings with their hands! College men who sometimes become so narrow and pedantic in their little round and round upon the campus that they do not know what the man in the street is saying, and they cannot talk to him! Healthy, happy people, who never hear the hoarse call of the defectives and the delinquents who need a strong arm, a wise head, and a warm heart to set them in a worthier mode of life! Alas, for that social deafness which springs from a lack of sympathy for others—it is pitiful, it is tragic! He that hath ears, let him hear!

Here are ships sailing out upon the wide ocean from a dozen different ports—New York, Boston, Baltimore, Liverpool, Rotterdam, Bordeaux! They take as many different routes and they are so far apart that they never see one another by day or by night. But they are all equipped with wireless and radio. They whisper to each other across the wide stretches of open sea. If any ship is in distress the cry for help, "S.O.S.", goes out and relief comes as fast as steam can bring it. But to maintain that sense of mutual protection, every ship must carry its own receiver adjusted and attuned to the wave lengths sent out by all the rest. It must be able to hear. A deaf ship is a dead ship, so far as giving help in time of need goes.

Here are men and women, setting sail from all the ports of earth for the great voyage of life! They too go down to the sea in ships, prepared to do business in great waters. The seas they sail are swept by storms and they are fraught with all the perils of the deep. What a frightful thing for anyone of them to sail those high seas, selfish, heartless, indifferent to the calls which come, neither hearing nor heeding these more subtle forms of appeal which come from those who suffer from doubt and discouragement, from want and pain, from spiritual defeat and moral shipwreck! There are lives which are sailing the high seas of human experience in all the chill and loneliness which belongs to the frozen regions around the north pole. Selfishness is the frigid zone of human life, I care not what may be its latitude and longitude. There are people so downright selfish that a clinical thermometer inserted in the heart rather than the mouth would show sixty below zero.

How sensitive Jesus was—how quick to respond! He could hear the faintest whisper of human need. He could scarcely walk through a crowded street without inviting the touch of pain upon the hem of his garment which had healing in it. When that guilty woman cried at his feet in Simon's house, he understood everything, even though she had not uttered a single word. "Go in peace," he said, "thy sins are forgiven. Thy faith hath saved thee." When he hung upon the cross in agony, he heard the broken whisper of a thief: "Lord, remember me." He passed through the gates of paradise carrying that penitent robber in his arms. The Son of Man could hear. Humanity at its best always hears the cry of need. What would be the use of living if we could not hear and make response! He that hath ears, let him hear the voice from without.

III

Finally, there is the voice from above! "He that formed the eye, shall he not see? He that formed the ear, shall he not hear?" He that gave man the power of speech, shall he not speak in tones which all can understand? To whom should we go, if not to him—he has the words of eternal life. The voice supreme is the voice of the eternal God. He is here at this moment, waiting to speak to everyone who has ears to hear. When a man prays, he takes down the receiver to listen to the voice of God. Prayer is not all petition—it is communion, fellowship, conference with him who is above all and near us all. Prayer has in it the element of give and take. It is the active interchange of thought and desire with the Most High. And that sense of contact between these finite spirits of ours and the Infinite Spirit enriches our lives beyond any other exercise known to the mind of man. Listen until you hear that voice from above!

He is not far from any one of us. He stands at every door and knocks. If any man hears that voice and will open the door, God will come in to establish him in a sense of peace and of joy which passeth all understanding. It will add tremendously to any one's moral courage and to his sense of power to be conscious

that the voice from above is addressing him in tones of command, and of high promise, which he can understand. "I will hear what God the Lord will speak, for he will speak peace to his people."

"The word of the Lord" which came to the prophets and apostles of old was not a bit of cold print. It was a form of personal, spiritual energy—living, powerful, "sharper than a two-edged sword" for dividing asunder those lines of thought, feeling, and purpose which merited the divine approval from those that did not. It was the spirit of the living God in action impinging directly upon these faulty human lives of ours for their correction and recovery. Let every man give instant and constant heed to that voice from above speaking in the depths of his own soul—it is the voice of his Maker.

ELIJAH

Here in the Old Testament is the story of a rugged man who had just fought a good fight. He had won out single-handed and alone against four hundred and fifty evil-minded men. But in the nervous depression which followed hard upon his victory, when his life was threatened by a wicked queen, he sank into the trough of the sea and wished that he might die. "O Lord, take away my life," he said. He felt that he had nothing left to live for.

He fled into the desert. In that same hour there came an earthquake breaking the rocks in pieces—but the Lord was not in the earthquake. Then there came a strong wind tearing its way through the mountains—but the Lord was not in the wind. Then there came the fierce fire of lightning—but the Lord was not in the fire. When all these forms of physical energy had spent their force, "there came a still small voice." And the Lord was in that. All the rest had been mere noise, but the still, small voice was divine and it brought hope, cheer, moral relief to the discouraged prophet. He rose up and went forty days and forty nights in the strength of that experience to do his duty as a man of God. Where any man stands ready to do the will of his Maker, that voice from above will speak to him words which are spirit and life.

There was once a young man who stood in the temple of worship with a burden of grief upon his heart. The wise and good king who had reigned for fifty years in beneficent fashion over the country where this young man lived, was dead. The nation which the great king had served so well must now go forward as best it might without his guidance.

But in that hard hour the young man had a fresh vision of spiritual reality—"In the year that king Uzziah died I saw the Lord." The upper air was filled with angels who were chanting his praise—"Holy, Holy, Holy is the Lord of Hosts." Face to face with the divine, the ardent young patriot was bowed down with a feeling of unworthiness—"Woe is me, for I am a man of unclean lips and mine eyes have seen the King"—the real King—"the Lord of Hosts." He prayed for cleansing until he saw a winged seraph flying through

the open spaces of heaven and placing a live coal from the altar upon his lips. His sin was purged and his iniquity was taken away.

Then in the eager joy of that moral renewal he yielded himself in willing consecration to the highest he saw. "I heard the voice of the Lord saying, Whom shall I send? Who will go for us?" It was the voice from above, the voice supreme, and the young man's heart leaped to an instant and final obedience. "Here am I, send me." He was commissioned from on high for his holy and arduous task as a prophet of the Most High.

Whatever else you gain or lose, listen steadily among all the discordant sounds of this troubled, intricate life of ours for that voice from above. He that hath ears to hear, let him hear the voice from within, the voice from without, and the voice from above. If his sense of hearing is acute he will hear the morning stars singing together and all the sons of God shouting for joy. He will set ordinary duty to music and make a Te Deum of it. Human life is just that—if we will only have it so! Oh, that men would praise the Lord for his goodness and for his wonderful gift of hearing to the children of men!

Has Dry Enforcement Collapsed?

By F. Ernest Johnson

THIS ARTICLE IS HISTORY, be it noted, not prophecy. The writer entertains a lively hope that prohibition will yet be reasonably well enforced. But such hope feeds upon the possibility of a frank facing by the country of the past failures of the government's enforcement program and an understanding of the reasons therefor. One of the leaders of the prohibition movement, to whom I had outlined the findings of our study, appeared undismayed by the dark side of the picture portrayed, and came back in complacent fashion with the remark, "Of course! All that you say was to be expected because prohibition has not been enforced." Such a statement is equally significant for the truth and the error which it contains. Anyone undertaking an appraisal of the government's efforts to enforce the Volstead act, should recognize that probably no government ever had a more difficult law to enforce.

We have a right to judge the enforcement regime by rigid standards, but it is scarcely profitable to do so if our aim is to find an alibi for ourselves as citizens or to bolster up an excessive optimism as to what law enforcement is capable of accomplishing. The writer is among those who persistently oppose any "liberalization" of the national prohibition act, no matter how serious a situation has arisen out of it, *until* an honest effort has been made to enforce it. Not until then will we know whether prohibition is wholly practicable as a social policy or not. But the person who complacently visits all the failures of prohibition upon the government is as rash as is the person who is sure that prohibition is a total failure.

A DISCREDITABLE CHAPTER

With this caution prescribed, I am ready to say that the federal prohibition enforcement regime has been one of the least creditable chapters in our national history. It began under an administration that disapproved it—for let us not forget that Mr. Wilson, for reasons, to be sure, that were above suspicion, vetoed the Volstead act. It was continued under an administration that failed to take prohibition seriously and thus

allowed bootlegging to become a thriving outlaw industry. Mr. Harding was not the type of man personally to lead a crusade against the liquor traffic, although there is reason to think that shortly before his death he underwent a change in some of his moral attitudes which, had he lived, might have registered in salutary fashion upon the prohibition administration.

In fact, more than this can be said for Mr. Harding. Throughout his administration the prohibition lobby could scarcely complain for the want of "dry" appointments. If the President framed no policy of his own, he at least gave the Anti-Saloon league a free hand. What he failed to do, and what Mr. Coolidge has tardily done, was to recognize that effective enforcement of the Volstead act was a responsibility of himself and his administration, not merely a permissive matter which was to be allowed to take care of itself.

ANTI-SALOON LEAGUE

The result is easy to understand. The administration was manifestly skeptical of prohibition and inclined to regard it lightly. The secretary of the treasury, in whose department the enforcement unit is organized, was generally known to be an owner of distillery properties, and he has never become a proselyte of the prohibition faith. The commissioner of internal revenue, the officer of the government immediately and technically responsible for the administration of the Volstead act, while personally a "dry"—a Quaker, by the way—has had his affinities with the financial end of the government personnel and has kept himself "above the battle." Seeing all this, as it was their business to see it, the leaders of the Anti-Saloon league and affiliated agencies seized the leadership which the President and the secretary of the treasury should have taken and proceeded virtually to set up and run the enforcement organization of the government in orthodox style. It was a natural course. If I had been an Anti-Saloon league official I should certainly have tried to do the same thing. But, for obvious reasons, a crusading propaganda organization is not a conspicuous success

in administration, and the enforcement regime became more enthusiastic and vocal than business-like and efficient. It became an easy target of politics, and with the best of intentions its officials were unable to stem the tide of corruption that invaded the whole regime.

The department of justice, which under the law has responsibility for the prosecution of Volstead act cases, became disaffected with the policy of the prohibition unit and discouraged because of its continued preoccupation with petty offenders while giant conspiracies went on practically undisturbed. The congestion of the federal courts with minor cases—police cases, in reality, which the federal judiciary machinery was never intended to handle—gave the judges, many of whom were none too friendly toward prohibition at best, good ground for getting out from under the burden of enforcing the Volstead act in their courts. The offices of federal attorneys began to yield to the corrupting influence of the outlaw liquor trade. The difficulty was most marked, of course, in New York, where the state enforcement law was repealed and the possibility of having minor offenses prosecuted in state courts was thus destroyed.

COUZENS' INVESTIGATION

The Couzens committee which investigated the bureau of internal revenue did an important service in exposing this situation. Testimony given before the committee made it plain that the prohibition administration was hampered by incompetency, inadequate appropriation, corruption on the part of prohibition agents, lack of cooperation between coordinate departments of the government and connivance or negligence on the part of officials "higher up" with respect to these inefficiencies and irregularities. How high up in the government corruption found its way it is impossible to say publicly, but one may be assured that if the full story is ever told it will be "news." This is said in full recognition of much praiseworthy service rendered by officials and agents of the prohibition unit. It is one of the tragedies of the situation that unsung heroism should be sacrificed to administrative inefficiency.

From the foregoing it is apparent that no one person is responsible for what has happened—and what has not happened—in connection with the business of enforcing prohibition. Undeniably, some phases of the situation involve culpability, if not criminal maladministration. Some of the trouble was inevitable in the long trial-and-error process of building up an entirely new regime for the enforcement of an unprecedentedly drastic law. As already intimated, much of the difficulty would have been encountered by even the most vigorous and efficient enforcement regime. To what extent this is true is precisely what we are now waiting on the government to demonstrate.

MR. MELLON

The key person in the whole situation is the secretary of the treasury. Not the President; for the prestige enjoyed by the secretary of the treasury has been such,

coupled with the fact that he has been much longer in power, that he rather than the President has had chief moral responsibility as well as the major potential influence in shaping the government's enforcement policy. As our report puts it, if he had exerted a fraction of the effort toward enforcing national prohibition that he has put into carrying through his tax program, it can hardly be doubted that the country would have responded. He has tolerated inefficiency in the prohibition unit which it is difficult to believe he would have allowed to continue a month in the financial organization of his department. The smuggling of liquors grew to the proportions of an international scandal before Mr. Mellon indicated any disposition to stop it. The crusade carried on this year against rum row is several years late, chiefly because the administration was not sufficiently concerned to end it sooner.

To be sure, congress comes in for a share of responsibility for this situation. Congress has been surprisingly ready to pass prohibition laws, but has been conservative about paying the bills. Merely to record this, however, is to remind oneself that the members of congress are held too closely to account by their constituents for the spending of public money to be expected to favor increased appropriation for a purpose which the administration was not ready to fight for on its own initiative.

BAD ORGANIZATION

The indictment against the secretary of the treasury is drawn chiefly in negative terms because more serious charges against his handling of the prohibition regime can hardly be substantiated. The division of responsibility has been so great and the lack of cooperation so marked that it is difficult to put all the blame for what has gone wrong on one head. One of the most important facts disclosed by a study of prohibition enforcement is that its very structure has been conducive to buck-passing and to transactions of low visibility. Did Mr. Mellon know, for example, the details of the notorious Fleischman case, in which a tax of more than \$1,800,000 due the government was settled for \$75,000 because a solid legal case had not been built up as a basis of prosecution? Did he know the character of the prohibition agents who repeatedly sold the government out and yet maintained their jobs? Did he know that dishonest men who had secured permits to handle liquors were allowed to continue their depredations long after their offenses had been brought to the attention of the government? It is difficult to say.

There are those who ask just how effective law enforcement has been, and there are those who attempt to answer in terms of percentages. I am unable to see any basis for such an answer or any point in trying to arrive at it. To say, for example, that prohibition is seventy per cent effective, might mean a variety of things. If it means that thirty per cent as much beverage liquor is sold and consumed in the country as before prohibition was adopted, it is a wholly unproved and unprovable statement. My own guess is that the

showing is much more favorable than that, so far as quantity is concerned. If it means that seventy per cent of all violators of the law are apprehended, it is quite obviously a gross exaggeration. But such estimates are at best misleading. Seventy per cent of success in eliminating alcohol sounds better than it is, for thirty per cent of the liquor formerly drunk in America, when illicitly transported and consumed, can make vastly more moral and political trouble for the country than the percentage indicates. One of the stubborn facts we must face is that the actual corruption and demoralization occasioned by our illicit liquor trade is away out of proportion to its volume as compared with pre-prohibition days. We must deal with results, not abstract considerations.

It is probably safe to say that beer has been substantially eliminated as a popular beverage save at points near the border and that the smuggling of liquors into the country, scandalous and demoralizing as it is, is not of great quantitative significance, taking the country as a whole. The big problem at present is industrial alcohol, which cannot be eliminated because it is a growing legitimate industry. As the product increases the possibility of illicit diversion grows. It can, however, with reasonable diligence be controlled. For the future, it appears that the moonshine bootlegger is the chief menace because he is a lone wolf, hard to locate, impossible to anticipate, and his tribe seems to increase with the scarcity of genuine liquor. If the shutting off of the main sources of supply should afford a great stimulus to this type of offender, the last chapter of prohibition enforcement must be written by the states and municipalities, after the federal organization has exhausted its resources.

In the new set-up at Washington the government is steering its own course. It has taken leave of the prohibition lobby and is going to make a demonstration without the aid of propagandist groups. There is a suggestion of finality about this new departure—that is what makes it so serious. If it fails there are likely to be no alibis—and no alternative plans have been made. The government will have shot its bolt.

SUMMARY

To sum up. The problems facing the reorganized prohibition administration are serious, but they should yield an early solution if the country really wants the law enforced. What is required of the federal government in the matter is to do the wholesale work—stop smuggling, or reduce it to negligible proportions; establish control over industrial alcohol to prevent its diversion to illicit uses; keep a firm hand on liquor warehouses and the big cereal beverage plants, commonly called "breweries," so that they cannot illegally put beer on the market before it is de-alcoholized; and break up the bootlegging conspiracies that are country-wide in their ramifications. If the federal government can accomplish these ends, the conditions of a demonstration of the enforceability of prohibition will have been met. That is to say, the final test of enforcement

will be the possibility of keeping the "ultimate consumer" from gratifying his appetite.

But Uncle Sam is, after all, a distant relative of the ultimate consumer, and can only concern himself with the wholesale trade. Only he can stop that. But when this task has been done it remains to be seen whether the demand is so persistent as to sustain a cellar and attic industry which only the state and local police can grapple with. The federal end of the task is simple enough, if a sufficient number of able and fearless administrators can be put into service and kept there despite the paralyzing hand of political patronage. Up to the present moment this possibility is not clear.

ANALOGIES FAIL

Much confusion exists about the problems and merits of prohibition enforcement through the temptation to reason by analogy. Granted, it is said, that prohibition is only partially successful in stopping the liquor traffic, what then? Shall the law be repealed on that account? What about the laws against theft, arson, murder? The argument is, of course, palpably inappropriate. Murder and theft and arson are universally outlawed among civilized men and only a minute fraction of humanity is engaged in violating laws which society has enacted against them. The illicit liquor traffic involves a large portion of the public and has hosts who defend it. Hence, to maintain itself, the prohibition regime must become reasonably effective or it is almost certain to become increasingly ineffective. In America today we seem to be rapidly approaching the point of decision. But until strong hands and stout hearts have failed in an effort which has not yet been made, all talk of "liberalizing" the Volstead act should fall on deaf ears.

(This is the second of three articles on the present status of prohibition in the United States. The final article will appear in a forthcoming issue.)

Death, the Deceiver

YESTERDAY I saw a funeral passing by,
Hurrying through the busy city streets thronged thick
With living men—death in the very midst of life.
I smiled, yet not without deep and tender reverence
Of the world—I smiled to see them drive so fiercely,
Like madmen in a race to reach a final goal,
The grave—and then—and then to plunge into the dark.
What they bore so hastily along, and guarded
So carefully, in richly carved and gilded hearse,
Mute in a costly casket, was not a dead man,
But a faded, ragged suit of clothes and a set
Of worn-out, broken tools (not worth a German mark!)
Which the living man, now clad in newer garments,
Doing finer tasks, had cast aside as useless.
The man himself, perchance, the living soul—who knows?—
Stood in the crowds and grinned, as he looked on and on,
(Grown wiser now) that men should be so fooled by death.

EDWARD A. G. HERMANN.

Please, Mr. Potter! Please, Mr. Straton!

By Hubert C. Herring

THE SECOND SUNDAY in September is famous for two things: it is always hot in New York, and the preachers get back from their vacations. The Reverend Charles F. Potter of the West Side Unitarian church is back from Dayton. The Reverend John Roach Straton of Calvary Baptist church is back from Louisville and points south and west.

The Reverend Mr. Potter is in excellent mood this morning. He is to speak on "The Future of Christianity." He is calm and analytical. He gives a careful and interesting account of the strands in the Christian tradition. He mentions Dayton and Mr. Bryan and has some things to say about fundamentalists. He mentions Mr. Fosdick, and suggests, in entirely good spirit, that Mr. Fosdick has not earned the right to be called a "liberal," in fact, that he is something of a fundamentalist, and that his distinction between the religion "about Jesus" and the religion "of Jesus" is not so important as it sounds; that after all, we are not called to go back to anything, but that our call is to something which is always ahead. Mr. Potter says other things about Dayton and the Scopes trial and the fundamentalists and the liberals. Mr. Potter is quite evidently alarmed; he suggests that his audience all hear the Reverend Mr. Straton this evening; he is confident that we will all come away better "liberals."

VAN LOON AS SCRIPTURE

The auditorium in which Mr. Potter conducts his service is white, coolly chaste. So is his service: it is discreet and in good taste. It is rather a comfort to listen to the hymns. They do not excite, nor do they offend. Mr. Potter reads for a scripture lesson a passage from a forthcoming book by one van Loon. Its subject is "Tolerance," and it is good. I prefer a little thunder out of Isaiah—Isaiah impresses me as being a bit more ornamental than van Loon—still, van Loon has his points. Mr. Potter announces that a great meeting of Unitarian laymen is shortly to be held to consider what can be done about "fighting the fundamentalists." I gather that the great need is to fight fundamentalists.

We are asked for an offering. I gather that it will be used to fight fundamentalists. I gladly contribute one half dollar, for after all a fight's a fight, and this is the only war in sight.

The service over, we adjourn to the lobby where we purchase pamphlets on fundamentalism, and the latest number of the Christian Register. A most interesting journal, that, which gets up bright and early every Thursday morning to spy out another fundamentalist for slaying.

Broadway is just outside. There are a number of people walking up and down, as they sometimes do on Broadway. I am moved to put Mr. Potter's sermon into practice. I will find a fundamentalist and I will fight him. I shall prove to him that Harry Fosdick is no liberal, or that the logos wasn't really a Christian idea, or that the virgin

birth isn't so, or that some of the stories in the New Testament got put there by ambitious gentlemen who were determined that no competing cult should get ahead of them in wonder tales. But I can't see my fundamentalist. There are Jews and some Negroes and some Irish. I can't imagine that any of these know about the logos. Here are a bunch of young fellows lounging by. I can think of a number of things which they might be interested in, but I simply can't persuade myself that the burning need of their souls is to be convinced of the untrustworthiness of the gospel of John.

Here are a half dozen girls, giggling, gum-chewing young things, covered with thick layers of red paint. They work in some Third avenue store six days a week, or somewhere else. I might speak to them about fundamentalists, but I fear they are more interested in the boys with whom they have dates this afternoon, and that they haven't heard about the great need of shaking loose from the demoralizing yoke of superstitious belief in the miracles of the New Testament. I have heard Miss Royden preach sermons which these girls would understand, and quite possibly appreciate. They might be interested in questions about life... life as it is made up... life filled up with questions of how you earn your living, and what there is to be done about it... life filled up and overflowing with questions of man and woman, and what each thinks about the other, and what each has the right to demand for oneself and of the other. Yes, they might be interested in something of that sort, but I must fight fundamentalists. I have a half dollar invested in that business and I am thrifty... but where to begin? I can't imagine anyone on Broadway caring very much. The people who cared were in the West Side Unitarian church at eleven o'clock this morning.

DR. STRATON'S CHURCH

The Reverend John Roach Straton is in fine trim this evening. He is just back from what the incorrigible Henry Mencken calls "the Bible belt." He has announced his subject, "The Results of the Scopes Trial in the South and the West, pointing to a great Revival of Religion."

There is nothing chaste and calm about the Reverend Mr. Straton's church; it is all reds and yellows and browns. The organist is busily engaged in producing strange effects upon his organ. Sections of that instrument are located in the four corners of the auditorium, and various sections and choruses of the hymns have a way of jumping out at one from unexpected quarters. And then the hymns. A young gentleman in a clean collar announces that we are to sing, "Shall we gather at the River?", and then remarks confidentially, "I always did like that piece." We sing it. The organ keeps jumping at us, and romping on us. As we come to the line, "Gather with the saints at the river, that flows by the throne of God," I think of the Reverend Mr. Potter who won't be with us.

The clean looking gentleman announces another hymn, "He will hold me fast." He again takes us into his confidence, "This tune has a good swing, and also a message." It has. One could dance to it. The assistant pastor prays. He mentions our dear pastor having recently returned to us. We sing. This time it is, "There is power in the blood." The assistant pastor has said in his prayer, "We feel his warm blood." The hymn has many words, bleeding words. The music of the hymn fits the words.

The Reverend Mr. Stratton reads the scripture. The lesson is from first Chronicles. It tells what God did to the Philistines. One can fairly see those Philistines on the run. Mr. Stratton seems quite clear that God is about to do the same thing to the modernists. They will run. Mr. Potter must run. Mr. Stratton knows it, for he admits that he belongs to the group "whose ears are attuned to the whisperings of the divine power," of those who know that God is making ready for a great revival of religion—real religion.

The offering is announced. The Reverend Mr. Stratton invites us to "cooperate with God and make an investment for eternity." I invest. It seems futile. I already have my money up on the Reverend Mr. Potter. They can't both win.

THE COMING REVIVAL

Now the Reverend Mr. Stratton preaches his sermon. He uses the first personal pronoun rather freely. He sees a "coming revival of real religion." The defeat of the modernist is at hand. He says a few things about modernists. He pays his tribute of respect to the memory of William J. Bryan. "No one can ever take the place of William J. Bryan," and then he modestly admits that there has been a good deal of talk over the country to the effect that one John Roach Stratton is the logical one to shoulder the mantle of the departed leader. But no, no man can

fill that place. And yet . . . but no, I shall not desert Calvary church.

Applause.

"No, my work here is just begun. I shall see it through." Applause. . . determined applause.

The Reverend Mr. Stratton then draws himself up, and says a few words about Mr. Darrow, of Dayton and Chicago. "I hereby challenge Mr. Darrow to a series of joint debates to be held in the leading centers of this country."

He then tells us about the wave of crime which is sweeping across the country, about murder, and adultery, dances and theatres. All this is due to the "substitution of mushy modernism for the old time religion." There are ten thousand murders each year in the United States, because "the Bible is no longer exalted as the word of God."

The hour is late. A few last words about modernists, about the fight for the faith, of the victory of Dayton, of the loyalty which still lurks in the hearts of the faithful. Then a few stories about the little brown church where he began his ministry: the story of his first convert, a blear-eyed drunken jailbird. "Modernists don't make converts."

He serves final notice on all modernists and their ilk. He foretells the fate of the unfaithful. He promises the glorious revival of real religion. He pleads in closing for that great spirit of "humility and love." The fight is on. For humility and love. Yes, Mr. Stratton.

* * * *

A hot Sunday in New York, but the night is cooler. I take up the diary of one Samuel Pepys. I find an entry which reads as follows:

"February 10th (Lord's Day). Up and with my wife to church, where Mr. Mills made an unnecessary sermon upon original sin, neither understood by himself nor the people." Yes, Mr. Pepys. And to bed.

British Table Talk

London, September 10.

THE PAN-ANGLICAN CONFERENCE held at Lambeth invited the free churches to consider certain proposals for reunion. For more than three years the federal council of the free churches has been exploring the whole subject. Much has been gained from the patient and frank discussions between the

Anglicans and the free church representatives. But now they realize that they and Lambeth have done all that can be done for the present; and no more joint sessions will be

held. There is a general impression abroad that the time has not yet come for anything like corporate reunion. Even if the bishops and free church leaders agreed upon some method of re-ordination, they could not pledge their followers. It is upon the problems of the ministry that the halt has come. Lambeth proposed that the Anglican minister should accept whatever recognition was necessary to allow him to minister in the free churches, while the free churchman in the same spirit should accept the ordination which would permit him to minister in the church of England; and in the future there should be ordination for all by a bishop, whose office should be definitely constitutional. The real difficulty has been found in the unequal

character of the concessions—it is not the same thing for an Anglican clergyman to become authorized to preach in a free church as it is for the free church minister to be re-ordained at the hands of a bishop. It must also be admitted that there is in the rank and file on both sides less enthusiasm for reunion than there is among the leaders. In fact, within certain free churches there has been an impatience, amounting almost to anger at the prolongation of such negotiations. They are ended now. But I am sure that the fellowship to which they have witnessed is not ended.

* * *

Trades Unions and the Policy of Labor

The trades union congress is meeting this week at Scarborough. It is difficult to present any picture of the congress to readers in another country; it must be difficult even for those who are present at its deliberations to know whether the labor movement in this country is tending. The president, Mr. Swales, made a fiery speech; and throughout the week it has been evident that the left wing has been trying to commit the congress to a revolutionary program. Some are planning to secure a cen-

tral standing council, which shall have the power to mobilize all the trade unions in support of any one union which might be fighting for its own interests. This proposal was rejected, and with good reason. No one can imagine that the trade unions of this country are so far committed to solidarity as to be prepared to call a general strike in the interests of any particular union. It is true that they stood solidly behind the miners, but that was an exceptional case. The left wing, however, will be free to claim as on their side the following rather wordy and vague resolutions, passed at the congress: "That this congress declares that the trade union movement must organize to prepare the trade unions, in conjunction with the party of the workers, to struggle for the overthrow of capitalism. At the same time congress warns the workers against all attempts to introduce capitalist schemes of copartnership, which in the past have failed to give the workers any positive rights, but instead have usually served as fetters retarding the forward movement. Congress further considers that strong, well-organized shop committees are indispensable weapons in the struggle to force the capitalists to relinquish their grip on industry, and therefore pledges itself to do all in its power to develop and strengthen workers' organization." But even these resolutions are capable of several constructions, and it is not to be assumed that by approving "the overthrow of capitalism" the congress pledges itself to revolution. At the same time the Morning Post warns the trade union leaders that they "are slipping and slithering on to very dangerous ground."

* * *

Dr. Alfred Rowland

At the age of 84 Dr. Alfred Rowland died suddenly last week. He retired from pastoral work when he reached the age of 70, but for the greater part of the 14 years left to him he was unresting in his service of the churches, and he kept his intellectual powers fresh to the end. Dr. Rowland won a remarkable position in the Congregational churches; every office of trust or honor was given to him, and there was no man in whom these churches put greater confidence. For many years he was minister of the church at Crouch End in north London. It became under his faithful and gifted pastorate not only a large church, but a church which might serve as a model of an active and united fellowship. But Dr. Rowland soon became known outside north London. His preaching was always on a high level; his organist, who worked with him for many years, used to say that he had never heard Dr. Rowland preach a bad

sermon. He was, moreover, a master of assemblies and without a rival as chairman of committees. Thanks to his business ability and his calmness of temperament, he was able to bear a burden such as few men could bear. Many of us have occasion to remember his sympathy and kindness to young ministers; he was never pompous or aloof, but frank and friendly to us, and he never missed a chance of encouraging others. Dr. Rowland was a link to the former days of Congregationalism, of which he loved to speak and to write, but he never lost touch with the later generations. When his wife died, he preached a series of sermons on the after life; and, as one of his younger friends says, he had preached too often on the resurrection to fear death when it drew near to him.

* * *

And So Forth

A new book by Mr. H. G. Wells is announced for next week; it is to be called "Christina Alberta's Father." That is all that is known, except that it is certain to become a best-seller....A popular paper is going to publish articles upon their religious belief by a number of literary men; this should be an interesting journalistic venture. I see that Sheila Kaye-Smith is bringing out a book on Anglo-Catholicism. No one can read her books, especially her later ones, without perceiving where she stands in her religious views....The program of the Congregational union's centennial assembly has been issued. The main theme is to be the obligation which rests upon the churches to support and to extend their missionary work. Bournemouth, where the meetings are to be held, is the scene of a strong and growing Congregationalism. There for many years Dr. J. D. Jones has been a leader not afraid to lead. He has never been content to be minister of a prosperous church; he has laid it upon the conscience of his people to open new churches where they were needed....There is no dean of Westminster appointed yet. Dr. Barnes, the bishop of Birmingham, would be an excellent appointment, but I do not imagine that he will be chosen. His outspoken attacks, both upon traditionalism and upon Anglo-Catholicism, have made for him many critics and some enemies. At heart he is most certainly to be counted an evangelical....There is no great popular interest in the league of nations' assembly. The chief concern for this country is the settlement of the Mosul dispute. Very many would not be greatly troubled if the award of the league went against our claims.

EDWARD SHILLITO.

The Book World

Goodness and Intelligence

TWO BOOKS which the thoughtful reader may profitably read and ponder together are G. Lowes Dickinson's *THE MEANING OF THE GOOD: A DIALOGUE* (Doubleday Page, \$2.00) and Vernon Lee's *PROTEUS, OR THE FUTURE OF INTELLIGENCE* (Dutton, \$1.00). The middle-aged, or almost middle-aged, still remember the pleasant hoax of the "Letters of a Chinese Official," by which Dickinson made us at once his victims and his debtors. It was a brilliant criticism of western civilization from the standpoint of the orient. In this new book the same capacity for incisive thinking and clear statement is employed in an inquiry, in the form of dialogue, into the nature and content of the good. Is there a universal good, a good which is good always and for all, and if so what is it? The impression left by this all-day conversation is that, while a good exists which is for practical purposes general and permanent, any specific definition of it is open to grave objection. To say that it is the welfare of future generations involves the implausible assumption that, from the standpoint of the absolute, one generation is more important than another. To say that it is the good of the whole species, still leaves it undetermined what is the meaning of good

in relation to the species, and introduces a further question as to whether the individual finds his own highest good in promoting the good of the species and if not what motive moves him to promote it at his own expense. To say that all activity is essentially good in proper place and proportion is rather the expression of a buoyant mood than of a reasoned philosophy, and besides it makes no provision for deciding what is proper place and proportion except that they must lead to "good" results—and that takes us around the circle to the place of beginning.

In fact, the main difficulty of the whole project is the seeming impossibility of defining good without using the word itself, or some derivative, cognate, or synonym of it, in the definition. One is impelled toward the conclusion that the good must be known not by definition but by experience, and that it is recognized not by a process of knowledge directed to noting its agreement with some established norm but by an emotional reaction involving the satisfaction derived directly from it. Yet it must be added that this emotional satisfaction must be prepared to face the scrutiny and criticism of intelligence, and that any satisfaction which does not still remain satisfactory when subjected to criticism cannot validate its object as good.

The informal debate recorded in this dialogue issues in no

decision, but the advantage is in favor of the idea that the most general and essential good is to be found in relations among personalities and that it reaches its ideal perfection in mutual love, eternal and universal.

Proteus becomes for Vernon Lee, the symbol of intelligence because he was the classic figure most given to change. The author avoids the difficult task of defining intelligence, but she uses the term to represent that critical faculty which scrutinizes presuppositions, recognizes hypotheses as such and tests them by experience, refuses to be bound by tradition, and clears the way for progress by rejecting institutions which are venerable but no longer serviceable. She discusses—with that free intelligence whose praises she sings—the relation of intelligence to morals, aesthetics and "intelligent manners," with casual references to religion and economics. A changing world in which such protean intelligence is let loose to disturb established standards, ideals, and institutions is confessedly a dangerous world, but any other kind is a dead world and "we must accept the risks which the coming of intelligence may entail upon us," and, after all, if Proteus is at large changing and disturbing the most cherished features of our familiar world, intelligence also keeps an eye on Proteus.

Applied Psychology

DAVID SEABURY'S UNMASKING OUR MINDS (Boni & Liveright) is in effect an apologia for the irregular and free-lance psychologists. The phenomena of consciousness are so varied and complex that they cannot all be subsumed under a single formula or included within a single system. All sorts of approaches are necessary and therefore legitimate, from the behavioristic to the theological. The author believes that only the practising consultant holds all the keys, and that he cannot dispense with any of them if he is to unlock all the secret places of the heart and let the curative sunlight of understanding into its dark recesses. He believes also that the most important contributions to applied psychology, and even to theoretical psychology, will not come from the theoretical field but from these eclectic practitioners who are hospitable to the concepts of all systems, even those which appear to be mutually contradictory. But he has a system of his own to which he applies the name "centralism," which he hopes may prove to be an ultimately unifying point of view for the diverse psychological sects, though for the present he expects all professional psychologists to call it heresy and laymen to fear its ethical implications. He is right in his assertion that all psychology is social psychology. His description of the "ravages of parental possessiveness" is a solemn warning to all, whether parents or not, who take too seriously their assumed duty as the captains of other people's souls. His interpretation of the mystical, ascetic, and puritan attitudes involves too much caricature to be quite just or accurate, in my judgment. The truth is that the mystic—even the ascetic mystic—is not afflicted with the faint-hearted inertia of a depleted personality which starves because it has no appetite, no driving force, no *elan vital*; but on the contrary he has so great an appetite that he is willing to pay a great price for what he believes will satisfy it.

T. W. Pym's MORE PSYCHOLOGY AND THE CHRISTIAN LIFE (Doran, \$1.60) is not a unified or systematic treatise but a group of essays in this field, a sequel to "Psychology and the Christian Life." The standpoint is very orthodox—naturally, perhaps, as the author is "chaplain to the king." He aims to show that religious knowledge is as valid as any other sort, scientific, for example, because it involves the same processes—imagination, hypothesis and verification in experience, but never exact demonstration. This sentence is worthy of note and elaboration: "Faith in Christianity may be static—a position; or it may be dynamic—a driving force; or it may be sedative—a dope."

W. R. Matthews, also a "chaplain to the king," in THE PSYCHOLOGICAL APPROACH TO RELIGION (Longmans, \$1.00) gives a brief and intelligent discussion, in three lectures, of the relation of psychology to the idea of God, conversion, and immortality. He makes generous recognition of the value of the actual results

of the newer thinking in this field, and neither gives way to panic nor indulges in rash claims regarding what psychology may do to or for religion.

THE NEW PSYCHOLOGY AND THE PREACHER (Seltzer, \$2.00), by H. Crichton Miller, M.D., is the work of a nerve specialist and psychoanalyst with "little philosophical and no theological training." The author's aim, in his own words, is to "winnow out the human elements that the average partisan of religion is so ready to defend as an integral part of a divine system, and to show the Christian apologist that his best course is to cooperate heartily in this effort rather than to denounce it as sacrilege." If this were in fact the field of his effort, his confessed lack of theological and philosophical training would be a serious disqualification, for the winnowing process in religion can be safely entrusted only to one who has very seriously studied both the phenomena and the fundamental concepts of religion. But as a matter of fact he does but little winnowing of religion and most of what he says appeals to lay and secular minds quite as much as to preachers. He makes the interesting suggestion that "the confirmed heretic pursues heresy because of a character flaw which impels him to do so. He is a rebel against authority"—and thus not free as he believes himself to be, but determined by authority, negatively suggestible, and incapable of unbiased and independent thinking. The author presents some interesting but not very convincing analogies between different types of religion and the stages of the normal development of the child in relation to mother, father, fellows, and the opposite sex. The nearest approach to winnowing is a statement that, while Christianity's vital core of dynamic idealism will come through unscathed, much in it that is second-rate and extrinsic must go—but he does not say what. The title of the book was apparently not so much determined by its contents as by the desire to complete a series which contains books on "The New Psychology and the Teacher" and "The New Psychology and the Parent." If the others are equal to this, it is an excellent series.

WINFRED ERNEST GARRISON.

EDITORIAL ANNOUNCEMENT

Was America Deluded by the War?

A SERIES OF ARTICLES dealing with the origins of the war, Germany's share of the guilt, the Allies' share, and the validity of the basis on which America was induced to enter the conflict

By HARRY ELMER BARNES
Professor of History in Smith College

will begin in *The Christian Century*, October 8. Professor Barnes is America's most authoritative historian on the background and origin of the war. He will present facts that will amaze the reader who has not kept abreast of the disclosures made since the armistice, and which are now well-known among historical scholars in all countries. The propaganda patterns which were woven into the American mind during the war still remain. These will resist uncomfortably the massing of facts which contemporary historical scholars are bringing to light. Professor Barnes, as the most conspicuous of American revisionist historians, has previously set forth his views in fragmentary form in several periodicals. In *The Christian Century's* series he has been asked to make a statement as comprehensive and adequate as the vital importance of the issue demands. This he has done in a series of nine articles dealing with the following subjects:

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|---|---|
| I. <i>The Historical Background</i>
—1870-1914 | VI. <i>England and Sir Edward Grey</i> |
| II. <i>The Near Background</i>
—1905-1914 | VII. <i>The Responsibility of France</i> |
| III. <i>Serbia and the War Crisis</i> | VIII. <i>The Entry of the United States</i> |
| IV. <i>The Role Played by Germany</i> | IX. <i>War Ideals and War Realities</i> |
| V. <i>The Russian Mobilization</i> | |

Our readers and their friends will be interested to learn of this forthcoming presentation, for the first time in the United States, of the evidence demanding a revision of our war-distorted picture of the world situation of 1914.

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CORRESPONDENCE

Birth Control a Misnomer

Editor THE CHRISTIAN CENTURY:

SIR: Your customary clarity set before us on August 27 some great issues under the caption of "Birth Control." The use of that caption, already too common, was not repudiated in your splendid editorial as it is not repudiated in the powerful treatments by our mutual friend Professor Edward A. Ross, the sociologist. I am convinced that if the message you men are bringing on this timely international social thesis is ever to actually reach the people and grip offenders some new caption will have to be adopted. *Birth control* misses the whole point. *Procreation*, as you in one paragraph imply, is the issue. Would not "sex temperance" or "family restraint" or "procreation control" be nearer the issue?

The very fact that so called "birth control" is credited to the intelligent saddles upon the intelligent mass a suspicion that they are sinners, that they are perverting the God-given operations of humanity, and have become next to murderers. Here is the attitude the mass of Roman Catholics have been instructed to take. If the issue were shifted from birth to procreation most of the objections of the Roman church might be overcome and most of the priests won to our population thesis. Certainly the issue would have a new application for the pious husband and wife who thus far have in ignorance allowed instinct to rule. At present sex instinct blessed by the church has the field against birth control cursed by God. At least that is the way the mass of laymen would now frame it. My proposal is to shift the battle from artificial control to procreation prudence. In sociology that very term "procreation prudence" is used. If we are to treat the issue at all why not get at its heart?

Madison, Wis.

EDWARD W. BLAKEMAN.

Schweitzer Is No Saviour

Editor THE CHRISTIAN CENTURY:

SIR: Perhaps if I could but be patient, someone better qualified than I would answer Mr. Reinhold Niebuhr's question in The Christian Century for September 3rd, "Can Schweitzer Save Us from Russell?" But this time I cannot be patient. My answer is emphatically, No. Schweitzer's philosophy as here set forth is not big enough. His God is not the God revealed by Jesus Christ. He is little and helpless; not the author and Creator of the universe but something apart from it, struggling against it, good and gentle and friendly to man to be sure; but unable to help him materially in the conflict with blind, purposeless nature. Mr. Niebuhr offers us this as an explanation to the fact of evil in the world. To me this is wholly inadequate. Give me rather the explanation suggested by the personalists—that evil and suffering are the price we pay for freedom. God, the omnipotent, but at the same time a moral being, creates man in his own image and breathes upon him the breath of life. In other words, he makes man like himself, a person who has power to think and to feel and who has what is more important—the freedom of choice. He has power to commune with God and to struggle up, up through long centuries striving to attain to the pattern set in his soul. In order to be like God he must be free, but because he is free he has fallen into error. The evil in the world is man's own fault; it is not God's fault. God is limited in the sense that he will not compel man to do right when man himself does not choose it. He pleads with man to come to him, but he does not compel.

The forces of nature often seem cruel, obdurate and capricious but they are all governed by laws which man is gradually finding out. In learning these laws and assuming control over nature, man is exercising his God-given powers. To many minds there is marvelous precision and order in the universe.

God is immanent in nature but the mere objects of nature are not God. There is the difference between immanence and pantheism. God is revealed in his universe but is not exhausted by it; he is immanent but also transcendent.

I cannot understand what Mr. Niebuhr means by the "moral impotence of liberal religion." Are the liberal Christians so morally remiss? I thought that one of the traditional grievances which orthodox believers had against them was that they relied on a doctrine of "good works" rather than "faith." Or does Mr. Niebuhr mean that it is the fault of the religion that those who do not embrace it are not good?

Optimism, we are told, is untenable. In an article by the same author in the Atlantic Monthly, I was struck by the phrase, "the fatuous optimism of liberal religion." I can well see how a liberal doctrine carried to extremes as in some of the theological vagaries of our time, might be characterized by the term, fatuous optimism. But is there no optimism that is not fatuous optimism? This being the case then, they who, seeing great forces of evil in the world, accept them as a challenge to heroic effort for righteousness hoping for the ultimate triumph of goodness; they who are calm and at peace in time of outward stress because they have faith in a personal God who is good; who find a thrill of joy in achieving something that they believe to be according to his purpose; who are happy because they see God in the daily affairs of life, because they are hungering and thirsting for righteousness and constantly being filled, because they have been persecuted for righteousness sake and have not faltered, because they have loved and forgiven and spent themselves in service finding that in so doing they were more like the Christ—these then are deluded by a fatuous optimism.

It may be that I have carried Mr. Niebuhr's argument beyond its logical implications. I am glad if he can save anyone from Bertrand Russell. Faith in a little God, I suppose, is better than faith in no God at all. It may be that I have given vent to a series of age-old religious platitudes; but to me they are vital religious faith. Entreat me not to leave them nor to return from following after them for I am one who desires to have the assurance of things hoped for and to look for a city which hath foundations, whose builder and maker is God.

Brooklyn, N. Y.

MARION COLEMAN.

Why Segregate?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on Negro segregation made me question, Why segregate? To a certain extent segregation will naturally and normally take place without legislative action. Being foreign born makes it simple and easy for me to worship alongside a Negro, to enjoy conversation with him, to sit beside him on the street car, even to live next door to him as I have had the opportunity of so doing.

While abed in our local hospital this summer a colored lad happened to be one of the patients. He was uneducated and could not read or write but he was a delightful chap to talk to. His voice was musical, his mood almost always happy and while he was there he was the life of the institution. Laughing, singing, and cheer-making every day. He left the hospital before I did and it seemed a deserted place without him. George had scarcely gotten outdoors when I heard his room mates say, "You can't trust these damn niggers; they'd just as soon kill a man as not. God, I'm glad he's gone." A few minutes before they were laughing with him and really enjoying his entertainment. Strange, when we talk about them they are untouchables, undesirables, but when we come to know them and live by them we find that they are human with likable qualities.

I was attending a Methodist camp meeting the other day when one of the speakers advanced the idea that God never made the Negro for America. God made him for Africa. His sweat glands,

his skin color, his general makeup unfitted him for this country and the only place where God wanted him was in Africa. This was part of this speaker's remedy for Americanizing America and making it 100 per cent.

Buchanan, Mich.

W. MAYLAN JONES.

THE SUNDAY SCHOOL

Lesson for October 11. Lesson text: Acts 18:1-11.

In Commercial Corinth

THE CITIES of today are at once the strength and the despair of the Christian church. Take London, for instance. There, on the one hand, are the influential preachers, like Dean Inge, Dr. Norwood, Dr. Orchard and Dr. Hutton, with their powerful churches; and, on the other hand, there are the unsolved industrial problems and the almost hopeless social situations. What shall we say of Paris, Moscow, New York, Chicago, Los Angeles, Tokio, and Peking? Can Christ capture the modern cities? Has Christianity power to meet the industrial and social conditions of our present-day Babylons? There are those who tell us that Christ is meeting his supreme test at this hour and in our enormous cities.

The answer would seem to be found in Paul. If Corinth could be taken, then any city that ever was, or ever will be, can be won for the Master. Do you tell us that the commercial spirit is pushing Christianity to the wall? Then let us recall the fact that Corinth was the busy, teeming, industrial center of that day. It is not likely that men are more greedy and tricky now than they were then. In fact, many of us believe that the world is growing better. It would not be difficult to establish the truth that commercial ethics, due to modern banking and kindred credit systems, are immeasurably superior to those of Paul's day. Do you tell us that modern sex morality is at a very low ebb and that Christianity has a struggle on its hands to deliver us from this sordid monster? A young social worker, taking his first plunge into New York experiences, writes back: "What can religion do for us? On the one side is the rigid, orthodox system and on the other the inflowing tide of immorality. To me it seems a rising tide, which I am powerless to hold back." This worker paints a dismal picture of youthful sin. However, his statements would be stoutly challenged, for many of our teachers and social workers insist that the youth of today is the best that the world has ever known—wiser, freer, better. But, no matter how bad our youth may be, it is certain that we do not sanction vice in the name of religion as did Corinth. Our temples are not brothels, as they were there. We have a sense of decency that Corinth utterly lacked. Here, again, the world is growing better. The feasts and amusements

of ancient Corinth were a thousand times more base than those of our time.

There is one other fault that might be brought against our epoch and that is that our philosophy is materialistic and our dominant ideas crammed full of godless science. It is easy to use the adjective "godless" when speaking of science. What are we doing but thinking God's thoughts after him and finding out how God works? Do you prefer the Corinthian idea of "Eat, drink and be merry for tomorrow we die"? Do you prefer the hard and hopeless Cynicism or the cold Stoicism? No, I am willing to affirm that Corinth in Paul's time was decidedly worse commercially, sexually and intellectually than any cities of our western world. Of Russian, Chinese, Japanese and other cities I am not qualified to speak.

What is needed anywhere is only a Paul. Given his experience, his conviction, his boundless energy, and results will begin to appear. Paul felt that Christ had "much people" in that city and he went out to win them. I found Dr. Norwood's City Temple crowded with London youth. The vital message of Dr. Fosdick attracts thousands of New Yorkers. Out in Kansas City Dr. Burris Jenkins is compelled to hold two services every Sunday morning and two more every Sunday evening. Mr. Sherwood Eddy goes to India or China and the largest halls are too small to hold the finest of the youth who crowd to hear him, even smashing down the gates. Wherever men catch the Pauline note and spirit, the church grows. Our cities are not hopeless; we only need to enter them with the conviction and the energy of Paul.

One wonders, however, how Paul would function through a modern conventional city church. Would he fit into the mold? Would he allow rich men to dictate his gospel? Would he tolerate a divided church? Would he wear party names? Would he ask a fat salary? Would he subscribe to the creed? I wonder!

JOHN R. EWERS.

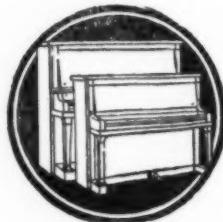
Contributors to This Issue

CHARLES REYNOLDS BROWN, dean of the divinity school, Yale university; author, "The Main Points," "The Art of Preaching," etc. Dr. Brown was chosen in the poll of Protestant ministers conducted by The Christian Century as one of the twenty-five most influential preachers in America. This is the nineteenth sermon in the series.

F. ERNEST JOHNSON, executive secretary, department of research and education, Federal Council of Churches of Christ in America. This article is one in a series giving the conclusions of the investigation of the prohibition situation conducted by Mr. Johnson's department.

HUBERT C. HERRING, social service secretary, national council of Congregational churches.

The CABLE Midget Upright *All the Virtues of a Big Piano*



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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Federal Council Defends Prohibition Report

Assailed as unauthoritative by Dr. Clarence True Wilson, secretary of the Methodist temperance board, the report on the liquor situation in the United States issued by the department of research of the Federal Council of churches has been acknowledged and defended by that body. Dr. John A. Marquis, chairman of the administrative committee of the council, says, "The department sought simply to gather the facts and state them frankly and fairly to the public. It believes that any effort in order to be effective must be intelligent. It is the hope and belief of the department that its presentation of the facts will awaken the friends of prohibition to the necessity and urgency of a much more active support of the government in its effort to enforce the law than has obtained heretofore."

Babson Outlines Layman's Religious Interests

Roger W. Babson, business statistician, addressed the convention of the Unitarian Laymen's league at Lenox, Mass., on Sept. 18. Among other things he said: "The world is no longer interested in the baptism talk of the Baptists; the predestination theories of the Presbyterians; the gospel songs of the Methodists, nor in the ancient rites of the Catholics, Jews and other groups. The big things of today which interest the masses are such words as tolerance, service, faith, and hope. The world is not hungering for creeds, but rather for sympathy; business men do not want sociological discourses but rather inspiration and courage, while the average man is striving in the dark and looking for a way out. The church has the way out, but the gate is locked and the key is hidden. Hence, it is refreshing to have a church like the Unitarian, which emphasizes those fundamental doctrines such as the fatherhood of God and the brotherhood of man. All I say is that I hope you laymen will not leave the problem to your preachers and church officials, but tackle it yourselves as you would any great industrial or commercial project brought to your office."

Gideons of Canada and U. S. Unite

American and Canadian Gideons have united in one organization. The two societies are chiefly noted for their efforts in placing 655,000 Bibles in hotel rooms in the two countries. Requests have been received for membership in the society from China, Korea, Japan, New Zealand, Tasmania, South Africa, France, Norway, Sweden, Germany and other countries.

Episcopalians Stress Marriage Sanctity in Reno

The Episcopal church is making a widespread appeal for funds for the building of a cathedral in Reno, Nev. There is still needed \$20,000 to complete the

project, and it is felt that this will be quickly provided by those who are interested in supporting the work of a church which holds such an uncompromising position on the issue which has made Reno famous.

Roman Students Form Alumni Association

The approval of the pope has been given to the formation of a world association of past students of the schools of propaganda in Rome. Nearly 1,000 Ameri-

can priests will be eligible to membership. The Rev. J. M. Corrigan, of the seminary of St. Charles at Overbrook, Pa., is the leader in the American end of the enterprise.

American Jews to Spend Millions in Russia

After a bitter debate, in which the plans of the committee were attacked by such leaders as Rabbi Stephen S. Wise and Carl Sherman, former attorney general of New York, the proposal of the American

Year's Work by Y.M.C.A. Reviewed

THE ANNUAL YEAR BOOK of the Y.M.C.A. has just come from the press. In summarizing the valuable material which it contains Dr. Howard B. Grose points out that the number of men and boys engaged in Bible study in Y.M.C.A. classes has increased from 32,000 in 1900 to 239,399. The increase in this item in the last association year was small, but is to be compared with exceptional gains in the previous period. In general, the growth has been steady throughout the quarter century. It would be interesting if we could know how Bible study in Y.M.C.A. groups compares with that in the Sunday schools, in imparting knowledge of the Bible and bringing its truths to bear upon life. It is, at any rate, a positive and large addition to Bible teaching and has a wide outreach.

As against remarkable increases in the preceding year, slight decreases are shown in the number of decisions for the Christian life and of those uniting with the churches. All told, the attendance during the year at Bible classes and religious meetings under Y.M.C.A. auspices exceeded 9,442,000.

BOY MEMBERSHIP INCREASES

The unprecedented increase of nearly 10 per cent in North American Y.M.C.A. membership during 1923-24 was followed by a decrease of only 2 per cent in 1924-25 to 968,929. "Reports show," says George B. Hodge, compiler of the year book, "that the number of men and boys helpfully influenced by some contact with or participation in association activities is double, if not treble, the actual number of members."

A fact having an important bearing on the future is that membership of boys under 18 years of age continued to increase, the total now being 247,531. In city associations, men and boys under 25 compose 57 per cent of the membership. This is in line with the emphasis placed by Dr. Mott and other leaders on the necessity of keeping the movement for young people, with young men in the directorates as well as in the ranks.

PHYSICAL ACTIVITIES

Progress is shown in the year book figures on Y.M.C.A. physical activities in nearly all lines. Especially in camping, in which the Y.M.C.A. has been a pioneer

all over the world, is there a marked gain. Since the last year book was issued, the number of men and boys camping under Y.M.C.A. auspices has jumped from 90,092 to 103,153. In less than a decade the numbers in Y.M.C.A. camps have quadrupled. The number of men and boys regularly engaged in physical work under association auspices rose from about 430,000 in 1923-24 to nearly 511,000 in the past year. Boys in gymnasium classes increased from 172,111 to 206,814. Some 162,000 men and boys were taught swimming and life-saving, as against 125,000 during 1923-24. Nearly 12,000 men took training in physical leadership classes.

COLORED ASSOCIATIONS GROW

The colored associations report an increase in membership to 32,341—more than 4,000 above the membership of last year. The participations of men and boys in colored associations in physical activities rose from 256,600 to 415,100. Those seeking vocational guidance at colored Y.M.C.A.'s have nearly doubled since 1923-1924.

In religious work, too, the colored branches of the association have stepped forward since the last year book was published. According to present figures, the attendance at Bible classes has risen to 130,400, nearly 50,000 more than in 1923-24. The number volunteering as teachers and leaders has doubled, the number of decisions for the Christian life and the number joining the church have increased, and the total attendance at Bible classes and religious meetings has risen from 364,600 to 457,400.

EDUCATION

Vocational guidance and courses to help the young man prepare to meet the conditions of industrial, commercial and professional life have long been a part of the program of the Y.M.C.A. More than 65,000 interviews for the purpose of vocational guidance, as against about 28,000 last year, attest the increasing demand for this type of service. The number of students in day and evening classes shows a slight decrease—86,868 in 1924-25 to 90,095 in 1923-24—but the attendance of both men and boys at talks and lectures given under the auspices of Y.M.C.A. educational departments advanced.

Jewish joint distribution committee to spend \$15,000,000 in helping Russian Jews in agricultural colonies during the next three years has been adopted. The issue was threshed out at a meeting in Philadelphia. Before the conclusion a compromise resolution was worded which secured an almost unanimous vote. It is claimed, however, that the compromise represents approval of the committee's original plan, without endorsing a large Jewish farm colonization scheme in Russia. Mr. Julius Rosenwald has already given \$1,000,000 to the new campaign, and Mr. Felix Warburg has added \$300,000. The proposal to carry on extensive work in Russia was opposed by some Jews because of fear that it might detract from the support of the zionist

movement in Palestine. It remains to be seen how the masses of American Jewry will accept this decision.

Methodist Church Union Appears Defeated

While the conferences of the northern Methodist church continue to vote for unification with the southern branch by overwhelming majorities, it is clear that the plan for union will not be accepted because of hesitancy on the part of the south. The southern Methodist church requires a majority of three-fourths to carry the proposal, and it is now a question as to whether even a simple majority will be found for the plan. The West Virginia, Kentucky, and Illinois conferences have joined with the Baltimore in

Stresses Human Part in Salvation

RELIGION, with its doctrine of the helplessness of humanity in the face of reality, has led men to an attitude of irresponsibility toward human destiny. This has been true of Christianity in particular. There must be a new day in religion, founded on a recognition of "human responsibility for human salvation; the control of human destiny by human agencies; and the direction of the human future by human hands." These were the points of emphasis in the sermon preached before the annual convention of the Unitarian Laymen's league at Lenox, Mass., by Dr. Horace Westwood on Sept. 20. Dr. Westwood is pastor of the First Unitarian church, Toledo, O.

"This is no denial of a divine agency in human affairs," Dr. Westwood continued, "but it is an assertion that this divine agency, as far as human life is concerned, only manifests itself through human endeavor and striving. Salvation is the gift of God only in so far as the powers that are within men are divine gifts. In the final outcome it depends upon the use to which we put these gifts, their exercise, their development and consecration. The day of salvation for the human race will never come until this is recognized, until we with absolute candor and fearlessness face the truth that there is and will be no providential intervention in the affairs of this planet, and that the future unfolding of history is the responsibility of man."

TOO MUCH HELPLESSNESS

"It has been said that 'man's extremity is God's opportunity.' Again and again, dominated by this psychology, man in the hour of his need has been driven to his knees to pray for deliverance, when rather he should have buckled on his armor and unsheathed his sword. The truth of the matter is that 'man's extremity presents the supreme challenge to his own God-given powers.' It is the hour of his opportunity to release the energies that lie within. The powers of man are never inadequate to human exigencies, but he must be made to feel that the responsibility for meeting them is his, and his alone."

Dr. Westwood insisted that it was impossible to over-estimate the influence of

the doctrine of human helplessness upon the history of civilization. He blamed religion in general, and Christianity in particular, for placing the emphasis upon salvation by imputed merit rather than through human striving and effort, and added:

"Some day the historian will write of the influence of the doctrines of the atonement upon human institutions, and I venture the assertion that to it he will attribute many of the failures of civilization which mark the past and mar the present. As a matter of fact, take the world of religion as it is constituted today. I do not minimize the moral earnestness and spiritual seriousness of the vast number of Christian men and women. I do not question their active concern in all that pertains to righteousness, but I do maintain that beneath it all there is the feeling that somehow, in God's good time, and by his own method, the work of human redemption from the evils that abound will be accomplished, and that the kingdom of God upon earth will come. I furthermore maintain that this acts as an incubus upon the human spirit and begets the sense that in the last analysis the problem of human amelioration belongs to God."

MAN DISPOSES

Dr. Westwood quoted "man proposes; God disposes," but argued that in the light of history it was more true that "God proposes; man disposes." Men are the final arbiters of human destiny, he repeated. To the great affirmation of Unitarianism, that of human divinity, Dr. Westwood added a new note, "that of human responsibility for human salvation, and we must declare to a world that to a large extent has lost faith in the human spirit the complete adequacy of human powers to meet human needs. We must emphasize not only the worth of man but the responsibility of man to his own fate. We must re-energize faith in the inner resources of every individual, and the obligation resting upon each and all for the exercise and development of the same. Unless this faith with its responsibility captures our age, democracy must fail, evolution prove futile and the gains man has so painfully achieved in his upward climb pass into oblivion."

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voting against it, and in the conferences which have gone on record in favor of union the vote has frequently been very close.

British Mission Societies Sympathize with China

The conference of missionary societies of Great Britain and Ireland held recently in Swanwick, England, passed resolutions of sympathy with missionary workers in China, Chinese students, church members, and Chinese Christian students in Great Britain. In addition

the following general resolution was adopted: "The conference of British missionary societies, representing 51 missionary societies, having given thoughtful consideration to the serious situation which has arisen in China, and to the causes which have produced so unhappy and threatening a position between China and the foreign powers, would place upon record their conviction that an urgent need exists for a prayerful study of the various movements underlying the present reaction. The conference sees in the present condition the operation of political, economic, and educational forces vitally affecting the whole life of the Chinese people, and considers that a true solution can only be found by mutual confidence and conciliation resulting from patient and sympathetic investigation of the difficulties with which China is at present confronted as a nation."

Dr. Ewers Returns from Long European Trip

Dr. John R. Ewers returned to Pittsburgh early in September to find that during his absence of more than two months in Europe ground had been broken for the new East End Christian church. While in Berlin Dr. Ewers had an interview with President von Hindenburg. He was in London, Berlin and Prague with the American seminar led by Sherwood Eddy. At Stockholm he served as one of the ten delegates representing the Disciples of Christ in the universal Christian conference. He also enjoyed a tour of the fjords of Norway.

Universalist College Starts New Buildings

An increase in the facilities of St. Lawrence university, Universalist college at Canton, N. Y., is promised with the beginning of construction of a new chapel and a new chemical laboratory. In lay-

ing the cornerstone, Mr. Owen D. Young, president of the board of trustees, said: "We are not afraid that the activities of our brains will destroy the fundamentals of our religion. However great the progress of science, however thrilling the researches of chemistry may be, they will not on this hill undermine our faith."

Seattle Fellowship Protests War Camp for Boys

The Seattle Fellowship early in September led in a public protest against a "war camp" for boys between the ages of 12 and 14, fostered by the Post-Intelligencer, a local newspaper. The paper secured the cooperation of the city park board, the use of government tents and troops, and promised the boys who responded to its offer of free enrollment "several weeks of military experience in 24 hours" and instruction by troops in the use of "all the weapons of modern warfare, including machine guns, automatic rifles, mortars, smoke screens and poison gas."

Youth Fellowship for War Outlawry

In its recent annual convention at Swarthmore, Pa., the Fellowship of Youth for Peace adopted the following resolution: "Youth demands the immediate outlawry and complete abolition of the institution of international war as the only basis for enduring world peace. The American Fellowship of Youth for Peace, therefore, will further only such programs for the entrance of the United States into the permanent court of international justice as contains the fundamental principle that war shall be declared an international crime and outlawed by the nations of the world, including in the court adequate representation of the rights of oppressed people. Accordingly, the Fellowship of Youth for Peace welcomes the

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Would Save Churches from Inartistic Rich

WHAT IS THE CHURCH to do when a rich man wants to give it money to be spent in inartistic buildings? The joint commission on church architecture of the Episcopal church will report to the approaching general convention of that communion that there must be a firm stand taken against donors who would load the church with structures neither dignified nor beautiful.

"Esthetic infallibility," the commission contends, "does not inhere in a bishop, a parish priest, the wardens and vestrymen, a clerical or lay benefactor, or in any architect or other artist, because of his vocation. And paying for a new church, an altar, a window or a rood screen doesn't give the donor a right to impose his own taste on posterity or justify the rector, wardens and vestrymen in accepting something that is bad."

ARCHITECTURE AND HISTORY

"Nepotism in church architecture is as bad as nepotism in church preferment," the commission points out, and in recommending through its report that students in theological seminaries be given brief

courses every year in architecture and the arts states: "The architecture and arts of the church exert influence on the worship of the church. Religious art must be the best obtainable. Church architecture must be expressive of the historic continuity, the doctrinal succession and the antecedents of the Anglican church."

Parish committees, when given instruction along such lines, may render valuable service, the commission will remind the convention, by helping perplexed rectors decide the proper course of action when an important parishioner desires to donate "a perfectly impossible window or other church ornament."

AMERICANS COMPETENT

The commission is not unmindful of the service rendered by architects of this country, for it states: "There are many architects in America who have proved they can build a church right," and also adds: "There are several makers of stained glass as able as those in England. There are absolutely competent wood carvers, cabinet makers, metal workers, needlewomen and embroiderers."

harmony agreement between the leaders of the court and outlawry forces of the country, and accepts it as the basis for an immediate and thoroughgoing educational campaign this fall among the youth of America. In this task we call upon the youth movements of the world for cooperation. United in our world league of youth, this generation which has experienced war can outlaw and abolish war."

Heresy Charges Against Dr. Hough Dismissed

The select committee of the Detroit Methodist conference reported to that body that the charges of heresy against Dr. Lynn Harold Hough had not been sustained. Dr. Hough, pastor of Central Methodist church, Detroit, was accused of heresy because of references made to evolution and Charles Darwin in a sermon preached just before he sailed for London last summer. His accuser, Rev. Levi Bird, brought similar charges against the editor of the Michigan Christian Advocate, Dr. William H. Phelps, who was also exonerated.

Presbyterian Special Commission Begins Labors

The special commission voted by the last Presbyterian general assembly "to study the present spiritual condition of the church and the causes making for unrest, to the end that the purity, peace, unity and progress of the church may be assured" held its first session at Atlantic City, N. J., Sept. 22 and 23. Little was accomplished beside organization, and a survey of the conditions which make the work of the commission necessary. The membership is: Ministers, H. C. Swearingen, St. Paul, Minn.; A. H. Barr, Chicago; Hugh T. Kerr, Pittsburgh; Mark A. Matthews, Seattle; Lapsley A. McAfee, Berkeley, Cal.; Harry C. Rogers, Kansas City, Mo.; W. O. Thompson, Columbus, O.; Edgar Whitaker Work, New York city. Laymen, John M. T. Finney,

Baltimore; John H. DeWitt, Nashville; Edward D. Duffield, Newark; Cheesman A. Herrick, Philadelphia; Nelson H. Loomis, Omaha; Nathan G. Moore, Oak Park, Ill.; Robert E. Spear, New York city. It will be remembered that the commission was formed in an effort to avert the split which threatened the church as a result of the decision of the assembly in the case of a candidate licensed and ordained by the New York presbytery without expressing positive belief in the virgin birth.

Episcopalians to Hear Social Issues

During the time that the Episcopal general convention is in progress in New Orleans this month, the Church League for Industrial Democracy is to hold a series of supplementary noon and evening meetings in the temple Sinai. The organization is a voluntary one of Episcopalians who are concerned for the realization of a new spirit in industry. Its executive secretary, Rev. W. B. Spofford, announces that among the speakers already secured have been William H. Johnston, president of the International Association of Machinists; William H. Hapgood, president of the Columbia Conserve company, Indianapolis; Paul Hutchinson, of The Christian Century, and Jerry Voohis. Mr. Voohis is a candidate for the ministry who has been spending the years since his graduation from Yale working in various industries in the south. One evening will be devoted to a consideration of the war issue, with speeches by Frederick Libby, of the National Council for the Prevention of War, and various Episcopal bishops.

Resigns Responsibility for Conservative Seminary

Dr. Francis M. Goodchild, one of the editors of the Watchman-Examiner, Baptist weekly, has resigned the presidency of the board of trustees of the Eastern



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Baptist Theological seminary in Philadelphia. In his paper Dr. Goodchild announces that he has withdrawn from all relation to the seminary. This is the school being opened this year to promote an ultra-conservative ministry within the Baptist church.

Methodist Bishop Calls Klan Church Menace

In addressing the central Swedish conference of the Methodist church Bishop Edwin Holt Hughes called the Ku Klux Klan idiotic statesmanship and declared the claims of Nordic superiority to be nonsense. "It was not long ago our ancestors came out of the forests of Europe and when they wanted a deer they did not

stop to kill it, but they ate the flesh raw and smeared their whiskers with its blood. It is not Anglo-Saxon blood, but the blood of Jesus Christ that has made us what we are. It is Jesus that holds the future and if we turn our backs on him we will be ruined."

Ministerial Candidates On the Increase

Reports from many theological schools show an increased enrolment this year. Newton, Hartford, Yale, Union, Princeton, Philadelphia, Sewanee and McCormick all have more students than they had a year ago, and some of them are filled to capacity. Scholastic requirements are constantly being raised in the semi-

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Armistice Sunday

November 8

The commission on international justice and goodwill of the Federal Council of Churches has sent out plans for the observance of Armistice Sunday on Nov. 8. President Coolidge is commended for rejecting the suggestion to use the day for a national defense test. Churches are encouraged to hold community services under the auspices of religious, civic, business, patriotic, labor, and similar groups.



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Healing Society to Meet In New Orleans

While the general convention of the Episcopal church is in session in New Orleans this month, there will be daily conferences on Christian healing held under the auspices of the Society of the Nazarene, which is devoted to that subject. Every morning at these conferences there will be consideration of the ways in which Christian healing can be promoted, beginning with the individual and working up until the whole parish has been permeated with the ideas of the society. There will be prayer services each afternoon followed by meditations and healing ministrations.

Anti-Evolutionists Elect Young Bryan

Mr. William Jennings Bryan Jr., an attorney of Los Angeles, has been elected president of the Anti-evolution league of America. Dr. John Roach Stratton, of Calvary Baptist church, New York city, has been placed at the head of the league's campaign committee. It is planned to conduct a national drive against the teaching of evolution in the public schools of the country.

Louisville Has Oldest Church Paper

The Christian Observer, of Louisville, Ky., has just celebrated its 112th birthday. It states that "no other weekly religious newspaper in the world has completed so long a period of continuous publication." So far as is known, this claim will not be seriously contested in other quarters.

Bishop Barnes Assailed By Anglo-Catholics

Dr. E. C. Barnes, bishop of Birmingham, continues to set the Anglo-Catholic clergy of the church of England by the ears. A sermon preached by Bishop Barnes in Westminster abbey this summer has been described as "a most distressing and scandalous event" by Lord Shaftesbury, president of the English Church union, who has appealed to the Archbishop of Canterbury to prevent a recurrence of "a serious attack on the sacramental system and doctrine of the church of England." Lord Shaftesbury says: "Utterance by a bishop of the church of sentiments directly attacking the traditional faith of the church, wounds the conscience and undermines the faith of thousands of poor and simple souls for whom Christ died. Denunciations of Catholicism by an English diocesan bishop directly stultify all attempts at reunion and must neutralize the efforts made by your grace to find means of rapprochement with the orthodox church of the east."

Young Congregationalists to Journey To National Gathering

In connection with the approaching session of the national council of Congregational churches, plans have been made for a pilgrimage to Washington, D. C., of

young Congregationalists. Mrs. Coolidge is to act as honorary chairman of the reception committee which will meet these young pilgrims on their arrival in the capital and will hold a reception for them on the white house grounds. Attorney General Sargent, Secretary Wilbur and Secretary Jardine have agreed to address the group, while Bishop McDowell of the Methodist church will speak when a visit is made to the American university, and Bishop Freeman of the Episcopal church will do likewise when the group goes to the Episcopal cathedral. The Pullman company has agreed to allow the young people to use the sleeping cars in which they make the journey to Washington as living quarters while in that city.

Boston University Calls Denver Chancellor

Boston university, which has been without a president since the resignation of Dr. L. H. Murlin, has called to its head Dr. Heber R. Harper, at present chancellor of the University of Denver. Dr. Harper graduated from the school of theology at Boston in 1913. After a period of war service, he became executive secretary of the school, from which position he went to Denver. He has been unusually successful in raising large funds for the Colorado institution. It is expected that he will accept the call to the Boston school, which now has an enrollment of more than 10,000.

Chicago Churches Publish Cooperative Magazine

The Presbyterian, Baptist, Congregational and Episcopal churches of Rogers Park, Chicago, have united in the publication of a cooperative church paper. Each church has a special edition, with eight pages of news dealing with the individual congregation, while there are eight more pages common to all editions. The minister and one lay representative from each church compose the editorial board of the union paper.

Church Holds Summer Conference For Own Members

Summer conferences held by general religious organizations have become common enough. But the conference held by an individual congregation is still a rarity. The First Baptist church, Evanston, Ill., holds such a gathering for its own members. This year the pastor, Dr. James M. Stifler, secured two hotels and a number of cottages at Lake Geneva, Wis., in which an intensive program of study, inspiration, and recreation was carried on for a large part of the membership of this single congregation.

BOOKS RECEIVED

The Progress of Old Testament Prophecy, by W. J. Farley. Revell, \$2.00.
The Patrimony of Life and Other Sermons, by Hobart D. McKeegan. Revell, \$1.25.
Twilight Stories, by Kate Douglas Wiggin and Nora A. Smith. Houghton Mifflin, \$1.75.
The Church and Printer's Ink, by Ralph V. Gilbert. Revell, \$1.25.
Saint Claudia, by Marshall N. Gould. Pilgrim Press, 65c and \$1.00.
Song and Play for Children, by Frances Weld Danielson and Grace Wilbur Conant. Pilgrim Press.
The Women of the Bible, by Isabella Reid Buchanan. Appleton, \$1.25.

OUR CONTINENTAL CAMPAIGN



TO DOUBLE THE CHRISTIAN CENTURY'S LIST OF READERS

Note the number of subscribers in your state. Reflect how many it will be to attain your state's quota. Put on your thinking cap! Ten or a dozen persons will come to your mind at once who would surely subscribe if you asked them. Five new subscriptions sent in during October will win \$10 in books. Ten new subscriptions sent in during October will win \$20 in books. After that your books; **3—\$30 worth** of Books. This in addition to the primary prizes for your first ten and ten subscriptions.

THE GREAT GAME IS ON!

AS THIS ISSUE of The Christian Century goes to press our readers are holding in their hands the issue of last week, reading the announcement of our **Continental Campaign**. While we are waiting for the first reports to come in, suppose we take a little look at the map.

There are many things of interest in this map. The most important, as was pointed out in the original announcement, is the exhibit of the continent-covering distribution of Christian Century readers.

Next to this in significance is the large proportional representation of our readers in New England and the east. The editorial office shows us a letter received from England in which an American bishop, a warm friend of this paper, advises the writer that The Christian Century "circulates generally through the central and western states!"

But here is New York leading all the states on the list, standing ahead of Illinois where our publication office is located. Massachusetts outranks Michigan. Pennsylvania stands ahead of California. New Jersey is practically equal to Indiana or Missouri. Connecticut is ahead of Nebraska or Washington, Maryland ahead of Kentucky or Oregon. Both Maine and Virginia are ahead of either of the Dakotas or Oklahoma, Vermont and New Hampshire together are ahead of Montana, Wyoming, Idaho, and Arkansas combined. The little state of Rhode Island and the District of Columbia each shows a subscription list

practically equal to the sum total in the four states of New Mexico, Utah, Arizona, and Nevada. Ohio practically equals Wisconsin, Minnesota and Colorado combined.

These comparisons are sufficient to show the significant fact, which is probably without precedent in American journalism, religious or secular, of a periodical published at the center of the nation making its way against the traditional current and winning a constituency in the East equal to that of the West.

Good old Iowa (we have to show special affection for Iowa because the editor spent most of his boyhood and college life there, and the managing editor holds membership in an Iowa Methodist conference) and Texas and Kansas combined make an almost even balance with the Southeastern states and Canada. (Incidentally we look for Canada to distinguish herself in this campaign; it would bring a particular thrill to our office to announce that one of the ten major prizes had been taken by a Canadian.)

Take another look at the map. Observe how simple is the task of achieving each state's quota. If only 435 subscribers in New York send in five subscriptions apiece, that state will have come under the wire. We believe there are many more than that number of our readers in New York upon whose loyalty we can count. New Mexico can reach her quota if only ten subscribers secure five others apiece. Illinois—a near match for New York—requires only 417 loyal workers. And so on.

We will have more to say from week to week. Send us an account of any interesting experiences which you have. This page—hereafter it will be these two pages—is not edited inside the office—we expect you, our readers, to furnish copy for it!

Continental Campaign Director

FIVE GREAT BOOKS

Just from the press

1. **Paul of Tarsus, By T. R. Glover**
As fascinating as "The Jesus of History," by the same author. (\$2.00)
2. **What and Why Is Man? By Richard L. Swain**
Have you read his "What and Where Is God?" Enough said. (\$1.75)
3. **Evolution for John Doe, By Henshaw Ward**
Here is the whole story of evolution made plain for everybody. (\$3.50)
4. **The Church of The Spirit, By Francis G. Peabody**
The finest book on the Church in a decade. (\$2.00)
5. **Creative Prayer, By E. Herman**
A new approach. Prayer is made vital for men of today (\$2.00)

(Send your order NOW on accompanying coupon below.)

OUR BOOK SERVICE

As a reader of The Christian Century you are entitled to open a book account with the Christian Century Press.

Why send your order direct to us?

1. Because we keep you abreast of important books published.
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4. You have 30 to 60 days to pay for books (or you may, of course, inclose cash with order.)
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- What and Why Is Man, by Swain.
- Evolution for John Doe, by Ward.
- The Church of the Spirit, by Peabody.
- Creative Prayer, by Herman.
Also books checked at right.
- Enclosed find remittance.
- Charge to my account, payable days.

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Other Important Books on Religious Themes

- Expositor's Bible, 50 vols. (Now \$27.50).
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- Borrowed Axe, Conwell (\$1.25).
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